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GOOD NEWS FOR ALL MEN

GOOD NEWS FOR ALL MEN

BY

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INTRODUCTION BY

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INTRODUCTION

It is heartening to have another book devoted to those who are seeking the good things of God. Dr. Ham calls this volume *Good News For All Men*, a very happy and meaningful title for this admirable group of sermons, and, one must believe, a very significant title for the hungry hearts of the United States in this second quarter of the twentieth century. Our day calls for preachers who are sound workmen, "with no need to be ashamed of the way they handle the word of Truth." Modern America with its sounding jargon of many voices, leading in so many and divergent directions, is listening for the note of certitude which only the evangel of Jesus can strike.

What Victor Hugo said of his day is a serious summons to our people of America:

"The age is great and strong. Her chains are riven.
Mid the vast splendor of an age that glows,
One thing, O Jesus, fills my breast with terror:
The echo of Thy voice still feebler grows."

This generation has laid great burdens upon the backs of the race, though our advanced materialism seems to provide every comfort and luxury. This paradox lays upon the preacher the necessity of bringing spiritual content to every occasion—of reassuring men that God is, and that God lives in the hearts of believing, trust-

ing hearts. The cure for democracy is not more democracy, but better democracy, and the preacher's task is to build into the life of our day and time a spiritual motive. The one and only way to achieve this task is to tell the lost and dying world of Jesus, and His power to save—*the Good News of Calvary*.

Dr. Ham sounds many clarion notes to America as the home base of Christian civilization at this hour. He points to the great responsibility which is upon us to translate our material prosperity into the abiding values of the spirit. His theme is unbroken in its appeal for a deepening of the spirituality of our churches and the deepening of our sense of dependence upon God. He finds no ground for compromise, but insists that the Good News of the Kingdom of God is always positive, always certain, always upward. He keeps to the high levels of spiritual vision throughout the book. He emphasizes at every step the larger life in Jesus.

Dr. Ham was a pastor for many years, building the Baptist Tabernacle, Atlanta, into one of the largest and most definitely loyal Baptist churches in all our fellowship. He is now in general evangelistic work, preaching constantly in the larger churches of the nation. He combines expository preaching with a vigorous evangelistic appeal in these and all of his published sermons.

This volume is refreshing in its content and delightful in its style. The sermon on "Divine Poems" is rich in literary flavor. The sermon on "The Certainties of Paul" is outstanding among the group in this volume in its interpretation of the great apostle's message. The sermon on "The World's Greatest Need" and the sermon on "Calvary" are searching messages which will touch and tender every heart.

INTRODUCTION

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I trust that this volume will have a wide audience and that our laymen, as well as our preachers, will take to heart the great message of the book.

LOUIE D. NEWTON

Editor of *The Christian Index*.

Atlanta



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I

THE FIRST TEXT OF CHRIST

Text: *Luke 13:3*—"I tell you, Nay: but, except ye repent, ye shall all likewise perish."

The New Testament bulks large in the doctrine of repentance. It unveils the imperative necessity of such an experience of soul. This experience precedes regeneration of heart.

Jesus was approached on one occasion with the question as to the guilt of Pilate who had mingled the blood of Galileans with the Sacrifices. Immediately he turned their thought from those who were supposed to be sinners above others to themselves.

He called them to repent or perish. Jesus dealt with sin as a universal fact of experience and not limited to a few unfortunate souls who were murdered by Pilate or eighteen who were accidentally killed by the falling of the tower of Siloam.

His interrogators were disposed to interpret sin in the light of extreme brutality or accident. Jesus shifted their thought to a universal malady. Sin is humanity wide. Repentance is the first step toward salvation.

I. *Sin Destructive.*

Before coming to the consideration of the elements in repentance, it is necessary to give brief consideration to the thing that makes repentance a necessity. One short, ugly word comprises the whole story. It is the one word in the English language in which you can hear

the hiss of the serpent as it is pronounced. S-I-N. It is the greatest separating force in the universe. It is the most destructive force known to man.

We are accustomed to shudder with horror as we read the flaring headlines of the daily newspapers informing us of an earthquake in Japan, a tidal wave in China, a volcanic eruption in southern Italy, an explosion of a TNT powder plant in New Jersey, a devastating cyclone in southern Illinois or a tropical storm in Florida.

While these phenomena carry with them great destruction of property and life, they are not the most dangerous forces in the world. These abnormal convulsions of nature can only destroy the body, whereas sin destroys both soul and body.

Sin separates friends. Lifetime friendships are broken because of misunderstanding, betrayal of confidence and positive wrongdoing. Some of the sweetest ties of earth are blasted because of this malady.

Families are separated because of sin. One hundred and seventy-five thousand divorces were granted last year. There never has been nor ever will be a divorce that sin is not at the bottom of or on one side or the other.

Prodigal sons and daughters are to be found in all of our crowded cities, driven from home because of sin which made it impossible for them to remain longer. Penal institutions are crowded with people who know the stern reality of sin.

Sin separates from society. It is possible by wealth, political influence and personal magnetism to continue in good standing in society until one becomes notorious and one's sins appear in the headlines of the newspapers. It is then society separates from the sinner.

In the final analysis sin separates from God. David recognized this fact. He cried out of the anguish of a soul that was bereft of the dew of God's pleasure. He plead for a restoration of the joy previously known. He came clean in his confession. He called sin by its right name. His repentance was deep and sincere.

II. *Repentance.*

The New Testament opens with the call to repentance. John the Baptist, with clarion voice, went up and down the land proclaiming the necessity of spiritual preparation for the Coming One. He was unconventional in manner of life and method of presentation of his message. He was uncompromising in the subject matter of his sermon.

His preaching cost him his head physically. His message was radical and revolutionary. Those seated in high places and controlling the conscience and utterance of organized religion determined to put an end to the utterances of this evangelist who was devoid of ecclesiastical standing. John was beheaded because he dared to preach the truth in high places.

Jesus came on the scene and took up where John left off. His first utterances were a call to repentance. Jesus did not preach a milk and cider gospel. There was nothing weak or patronizing in his manner or the subject matter of his sermons. He laid down the stern necessity of repentance as a prerequisite to spiritual salvation.

On the day of Pentecost, when a whole City came together to listen to a gospel sermon, the first word of instruction to the inquiring, convicted throng was that of repentance. This instruction was foundational.

It was fundamental to the next step which was faith. There could be no progress in spiritual experience without repentance.

The apostle Paul did not mince words when dealing with the question of sin. In the opening chapters of the Roman Epistle he sets forth the guilt of the immoral Gentile, the moral Gentile, the Jew and the whole world. He then proceeds to unfold the plan of salvation. This salvation was contingent upon a moral revulsion to sin and a whole hearted acceptance of the plan of grace in justifying the sinning soul. Paul was sound on the sin question.

The aged apostle on the Isle of Patmos receiving a revelation from our risen and glorified Lord, describes the walk of the King of Glory through the seven churches on earth at that time. Five out of the seven churches are called upon to repent. Further progress, spiritual health and power were impossible without it.

III. *The Nature of Repentance.*

Two words are employed in the New Testament for our English word repentance. One has to do with the intellectual and emotional elements in repentance. The word means a change of view. It involves reversal of previous attitude and position.

Jesus on one occasion pointed out that a father had two sons, whom he instructed to go to work in the vineyard. One son refused the instruction. He said, "I will not; but afterward he repented and went." The Jews had refused to accept Jesus as the Messiah. Peter on the day of Pentecost called for a reversal of view and attitude.

The other word back of our word repent means to convey the emotional element entering into repentance. The Hebrew equivalent of the Greek means to pant, to sigh and moan. In the Greek it means to cause one great concern.

Conviction.

Conviction is an important element in repentance. No one ever changes position or practice without it being preceded by a profound conviction of the wrong involved. There are two kinds of conviction.

One is that of opinion that does not involve the exercise of the soul. The other involves both spirit and mind. I have a conviction that the inequality of the divorce laws in the several states is wrong. I am not utilizing my time and talents toward the correction of that law.

I have a conviction that the Eighteenth Amendment is not only the legislative expression of the enlightened conscience of America on a social and moral evil, but that this Amendment will never be repealed. I am ready to devote my talents and powers to the maintenance of that standard of national sobriety as expressed in the Amendment. This conviction has me to such an extent that I am ready to fight for the preservation of a saloonless nation.

The *prodigal son* came to the conviction that his course was altogether wrong. This conviction resulted in decision to return to his father. The publican went to the temple to pray because of the conviction that he was all wrong. Three thousand souls were converted on the day of Pentecost because of conviction of a wrong view of Christ.

The *woman at the well* asked Jesus for the living water because of a conviction that she was a moral failure and in need of something higher than she possessed. The Apostle Paul on the way to Damascus cried out, "Lord, what wilt thou have me to do?" because of a conviction suddenly arrived at that his attitude, purpose and practice were all wrong.

The *jailer came in*, following the earthquake, and fell down at the feet of Paul and Silas asking for prayer because of the presence of conviction that he was a sinner and in need of mercy.

The *demon-possessed* man from the tombs fell down in the presence of Jesus and cried out to the Lord to depart from him, for he was under conviction of the vast distance between his own character and that of the Son of God.

The *sinner will never* make progress in spiritual experience unless it is preceded by a sense of sinfulness and a need of salvation. The cheap, easy, flabby, spineless preaching and teaching in some quarters to-day is acting as a chloroform to the souls of lost men, and they are slipping down into eternal ruin because of compromising preachers.

Sorrow.

Sorrow is another important element in repentance. There are two kinds of sorrow. It has been my privilege to visit many penal institutions, both state and federal. I have never found a prisoner who was happy. They are the sorriest lot to be found anywhere.

Usually their sorrow was over the fact that the sheriff or detective caught them, or the jury found them guilty. This kind of sorrow does not make new citizens.

The only kind of sorrow that will generate a supporter of society and its constituted laws, is that shown by the man who recognizes that he was an enemy to society and is receiving his just reward but purposes upon release to throw the whole weight of his influence and practice on the side of law and order. This man has the kind of sorrow that makes better citizens.

The *prodigal son*, upon meeting his father, fell down and simultaneously with that act, involving humility and sorrow, came the confession of his sense of unworthiness and sorrow over his misdoing. He said, "I have sinned and am no more worthy to be called thy son."

The *publican* in the temple was sighing and moaning as he poured forth his cry for divine mercy. He was in great heaviness of spirit. His sorrow was such as to express itself physically in the bowed head. The Corinthians experienced a sorrow that involved the emotions. II Cor. 7: 9, "Now I rejoice, not that ye were made sorry, but that ye were made sorry unto repentance; for ye were made sorry, after a Godly manner."

Jesus sternly rebuked and upbraided *Chorazin and Bethsaida* because of their failure to repent and exercise their souls in sorrow over their sin. He stated that Sodom and Gomorrah would fare better in the day of judgment than these cities. He further declared that the same gospel preached in those cities, if delivered in Tyre and Sidon, would have brought the whole city to sackcloth and ashes in penitence.

Prayer.

Prayer is another element in repentance. There are those who think that the unconverted have no right to

pray. This view is correct so far as material prosperity is concerned. The sinner is encouraged to pray concerning the need of his soul.

Jesus commended the *Syrophenician woman* because of her prayer. He set up the example of the publican in prayer. He gave the story of the prodigal son coming to his father with a prayer. Prayer is the connecting link between sinning souls and the forgiving Father.

Confession.

Confession is another vital element in repentance. It is useless to confess sin unto God until we have confessed it to ourselves. Repentance is in reality, self-judgment. The soul passes judgment upon itself. It finds a verdict against itself. It passes sentence upon itself. Until this transpires it is useless to confess sin unto God.

The penitent says, "Having had a wrong conception of life, I turn around and accept a right conception." This begets a changed motive and attitude. It recognizes the claims of God upon the life.

Repentance not only changes one positionally, but dispositionally also. *Psalm 38: 18*, "For I will declare mine iniquity; I will be sorry for my sin."

Luke 18: 13, "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

Luke 15: 21, "And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son."

The prodigal not only repented of his evil course but said, "I will arise and go to my father." Immediate

action followed repentance. In the far country his heart was broken. Sin had ruined and wrecked his life. But he was sorry. He experienced the kind of sorrow that resulted in a new attitude toward sin. A disposition to do right had taken the place of wrong.

In true repentance there is not only sorrow for sin, but a holy determination to do that which is right before God. Olivers, the writer of the beautiful hymn, "Lo! He comes with clouds descending," was in his younger days a very wicked and dishonest character, but after his conversion to God all was changed.

Having had some property left to him about that time, he purchased a horse, visited every person whom he had defrauded, paid every farthing he owed, with interest, and asked pardon of all whom he had wronged. Thus a real change of heart is seen in a real change of life.

IV. *The Results of Repentance.*

Immediately following repentance and confession of wrong doing to the father, forgiveness and restoration to the old position in the family were realized by the penitent. This restoration entitled him to the garments of a son and heir. He was technically and legally on equal footing with the elder brother.

Joy was the outstanding spirit in the home. The penitent was rejoicing over forgiven sin. A deep sense of gratitude over restoration possessed his soul. The sense of decency and security spread over his consciousness like a healing balm.

He felt deeply the sense of joy David expressed. *Psalms 32: 2*, "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

There was great joy in the household of the prodigal. Merrymaking was the order of the day. The dead had come to life. Music gave expression to the delight felt. The friends of the family gathered in for a feast. This joy was not limited to members of the immediate family.

Jesus taught that heaven rejoiced over the repentance of a single sinner. It means the recovery of the lost and bringing back into fellowship with God that which was lost through sin. A spiritual feast is in constant progress in heaven because the ungodly are repenting constantly and finding their way through Jesus Christ into fellowship with the Father.

Repentance on the part of the sinner brings joy to the church down here. I know of nothing that stirs the souls of men and women in a religious service as to witness prodigal sons and daughters weeping their way home to God. This experience warms the heart of the church and puts it into a state of revival.

The revival state, whether individual or collective, is always characterized by the passion for souls and there is great joy when souls are born again. Repentance breaks up the fallow ground and kindles the soul. A heart of gratitude, love and passion that changes the outlook upon life and upon God springs up within the heart.

One of the outstanding needs of the church members themselves is more of the exercise of soul in this respect. Church life has become in many instances, hard, callous, formal and dry.

II

GRACE VERSUS LAW

Text: *Genesis 17: 15-21*—"And God said unto Abraham, as for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

"And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

"Then Abraham fell upon his face, and laughed and said in his heart, Shall a child be born of him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

"And Abraham said unto God, Oh that Ishmael might live before thee!

"And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

"And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

"But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year."

Text—*Galatians 4: 22-25*

"For it is written, that Abraham had two sons, one by the handmaid, and one by the freewoman.

"Howbeit the son by the handmaid is born after the flesh; but the son by the freewoman is born through promise. Which things contain an allegory: for these women are two covenants; one from Mount Sinai, bearing children unto bondage, which is Hagar.

"Now this Hagar is Mount Sinai in Arabia and answereth to the Jerusalem that now is: for she is in bondage with her children."

INTRODUCTION

A clear conception of law and grace saves from painful confusion. Many minds to-day are muddled in their ideas concerning these doctrines. Thousands of sincere persons have lost their joy and liberty because of the confusion.

Many have turned from grace to law in sincere quest of the deeper things of the Spirit. Their earnestness appeals. Their efforts create sympathy. These persons are easily led, either into Seventh Day Adventism or into the doctrine of good works as a means of attaining greater spiritual heights and depths.

It is our hope through this message to clear the confusion, and thereby recover some believers to that large place of liberty and joy in Christ. Power is absolutely dependent upon a true conception of the covenant and experience of grace in the heart and life.

While conducting a series of meetings in Pennsylvania, December, 1926, we observed a very earnest woman attending the services daily. We were informed that she had been a member of an evangelical church. Later she identified herself, in a measure, with the Seventh Day Adventists.

After several personal interviews the fact developed that she attended services on Saturday at the Seventh Day Adventist organization and on Sunday at the evangelical church. Upon being asked the reason why, she informed me that she did not know exactly which position was right; but she wanted to be right herself and so she attended both

and endeavored to believe both in order to be absolutely right, if one of the positions was wrong.

This paradoxical position creates a ripple of humor, and yet behind it is pathos. Everybody believed in her zeal and yet neither group could endorse her judgment. She was endeavoring to do exactly that which Paul condemns in *Romans 7: 1-5*.

I. *The Abrahamic Covenant.*

Two women in the household of Abraham bore sons to him. One woman was his maidservant and the other was his wife. These women symbolize two covenants. When these covenants are properly understood, the confusion between law and grace disappears.

Hagar.

The maidservant, Hagar, is symbolic of law. She was in the house to render a service. She was to work in the house as a keeper of law and order respecting furniture, clothing and the general appearance of the house.

The law held up an ideal. It was impossible of realization. It embodied good works. The purpose of the law was not salvation, but condemnation. The inability of man to keep the whole law locked him up to the necessity of grace.

The law was given to establish order and to hold humanity to the necessity of something higher and better. It could not give life. It was also powerless to sustain life.

God, knowing the inability of man to keep the law,

introduced the doctrine of grace through the offerings of the innocent lamb, heifer and goat. These offerings foreshadowed this period of grace in which we live.

Ishmael.

Ishmael was the fruit of the loins of Abraham. He was born fourteen years before Isaac. His mother left the place of the handmaid and usurped Sarah's place as mother. Ishmael was born of the flesh and as such was condemned. Abraham was impatient for an heir. This impatience resulted in the generation of Ishmael according to the flesh.

This generation was of Abraham and not of the Lord. This act of Abraham was condemned and the bondwoman was cast out with her son because the birth was of works and not of faith.

Paul specifically declares that this birth had its allegory. This allegory of Hagar and Ishmael is from Mount Sinai, which is the law. He further declares that the offspring of Hagar typified bondage. He proceeds at once to say that the law is just that to the Jerusalem existing at the time he was writing the Galatians.

They were in bondage. They needed life. The law could not give it. The types and shadows pointed to the One who alone could give life. Christ is that life. He specifically declared that of himself.

Law.

The law was never intended to save. It was only the handmaid of grace. It was the mirror in which humanity could see itself reflected, *Romans 3: 23*, "For all

have sinned and have come short of the glory of God."

The law was intended only as a school-master to bring the Jews to the necessity of Christ. They construed the law as an end within itself. They adopted the position of good works, obtaining merit. The whole system was "do," "do," "do."

Thus the energy of the flesh is seen in its fullest expression of effort and its glaring impotency to deliver the earnest soul into the light and liberty of the children of God.

Ishmael was never a free man. He remained in bondage all his life. His mother was a bondwoman. She symbolized the law. He is typical of the legalist who tries to be a son on the basis of good works.

Ishmael was cast out. Spiritually, he is a type also of the refined, cultured, but unregenerate nature. This nature God has always rejected. The doctrine of good works done in the energy of the flesh stands condemned whether it be in Abraham's household or in the period of law, or even in this period of grace.

Abraham circumcised Ishmael. This act was a forced one to put Ishmael into the family. This action was mechanical. It was without the sanction of faith or the promises and therefore even though externalities, in religious rights were conformed to, they did not bend God to the acceptance of same.

The effort to put people into the kingdom to-day by mechanical means is as complete a failure as the effort of Abraham, by good works, to establish Ishmael as a son with all the rights and privileges of heirship.

Mechanical Means.

Two groups to-day are endeavoring to make people children of God by external processes. The educational group bend all of their efforts to educate man away from crude conceptions and practices. They are strong on discipline of mind and emotions. They talk much of ethical culture, the development of the imaginative and artistic, latent in man. They even go on to affirm the divine spark in man. This spark they declare comes by natural generation. Education discovers this spark and fans it into a flame. Thus education humanizes, civilizes and Christianizes those possessing diplomas from the temples of learning.

Religious groups are attempting in the energy of the flesh to accomplish what the educational group claims it is able to do. The religious groups, by whatever name, have mapped out social programs, humanitarian endeavors and acceptance of ordinances and rights as means to admission into the kingdom of heaven.

Grace is ignored with its method of lifting fallen man out of bondage. A false interpretation is given to the divine method and the ordinances themselves rest upon a false basis. Throughout the whole system in some religious bodies it is "do," "do," "do." "Good works," "good works," "good works." Energy of the flesh from beginning to end. The condemnation of self effort and good works has been proclaimed from the Garden of Eden to the present. God rejects the energy of the flesh and accepts only that which is the outworking of the inworked experience of grace.

Sarah.

Sarah symbolizes the covenant of grace. This covenant was unmerited favor. Its first exhibition was in the Garden of Eden as extended to the first pair.

It was the original plan and has never been changed. Man's effort to substitute self effort and good works was rejected at the outset and continues to be rejected.

The method of grace was first expressed in the Garden of Eden. The slain lamb, shedding its innocent blood, was the first visual fore-shadowing of the Cross of Christ.

This method was prophesied by none other than Jehovah when talking to the devil in the Garden. He said, *Gen. 3:15*, "And I will put enmity between thee and the woman and between thy seed and her seed; he shall bruise thy head and thou shalt bruise his heel."

In this statement we have the deity of Christ set up. The cross as the method of grace is also declared. The final victory of grace over Satan is likewise set forth.

God declares specifically that an enmity is to exist between the type of life represented by the Ishmael generation. Jesus declared that the unregenerate had a spiritual father. He said, "Ye are of your father, the devil."

Paul, speaking of the seed of Satan, spiritually declares, *I Cor. 2:14*, "Now the natural man receiveth not the things of the spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged."

The method of grace is through bruising some one who is innocent. Jehovah stated that Satan would be the

instrumentality in the bruising of the Son of God. The cross stands clearly revealed in this statement. Isaiah reiterates it, 53: 5, "But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed."

Jehovah further declared that the method of grace would result in victory over the Satanic and unspiritual forces and powers. "He shall bruise thy head, and thou shalt bruise his heel." The headship of Satan will ultimately be overthrown by the cross.

Isaac.

Isaac was born fourteen years later than Ishmael. He was born in the same home, enjoyed the same influences. Both Ishmael and Isaac obeyed the ordinance of circumcision. In outward appearance there was no essential difference. The distinction was internal rather than external. The difference stretched out across millenniums in symbolic significance.

Isaac was the child of promise. The promise was made when Sarah was ninety and Abraham was one hundred years old. Isaac symbolized the covenant of grace.

This covenant was to be eternal. It stretched in principle from the Garden of Eden to the new garden recorded in Revelation.

Isaac did not symbolize either Sinai or Jerusalem at the time of Paul. That Jerusalem was in bondage. Isaac was born of the freewoman. He symbolizes the New Jerusalem which is built upon grace rather

than the old Jerusalem which was resting upon law.

Hagar made strenuous efforts to substitute Ishmael for Isaac. She failed utterly in this. The personalities change through the ages, but the effort continues. It is strange that men would rather be legalists under the law, than to be free men under grace and the natural inheritors of the promises within the covenant of grace.

Substitution of the law for Christ is not confined to orthodox Jews. It finds its expression in religious bodies and educational institutions. Five times in Galatians the question is raised and answered. Ishmael is clearly set forth as a type of the flesh. He is also shown to be the persecutor of those who are free men under the covenant of grace and control of the Spirit.

Paul shows that an enmity exists between the two types, *Romans 8:7*, "Because the carnal mind is enmity against God . . . 8:8, So then they that are in the flesh cannot please God."

The Ishmael, or unregenerate, type of life never had any standing with God. Ishmael himself was rejected in the household of Abraham because he was the product of man's effort, plan and fruitage, apart from God's plan. All the mechanical observances would not make him acceptable.

Grace.

Isaac is a type of the regenerate. He was born of parents, each of whom was within physical laws of limitations that would make his birth impossible. They were as good as dead. If fruitage came from them it would

be the result of grace and not of man's effort primarily.

It is clear that Isaac was not born of the will of the flesh nor of man, but was the gift of God. He was the child of promise. This promise originated in unmerited favor. It was wholly a matter of grace and intended to symbolize a spiritual truth that is in force at this moment.

No one is capable of producing regeneration by mechanical means or force. Observance of ordinances, cultivation of mental faculties and rigid discipline of emotions, each good within itself, and yet all combined are incapable of producing the new birth.

Salvation is of grace. It originates outside of ourselves. It is communicated by the originator, *Ephesians* 2:1, "And you hath he quickened who were dead in trespasses and sins. . . .

2:6, "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.

2:8, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God;

2:9, "Not of works, lest any man should boast."

The Old Testament sets forth in strong terms the sovereignty of God. This sovereignty is seen in its expression toward nations and individuals. This concept is basal to all of our thinking. If we go wrong here the theological child born will be Ishmael in character. It will be a doctrine of good works and self effort. The religious world to-day is growing more and more confused over Ishmael theology.

*Law and Grace.**Rom. 3:23-24.*

Law says—Pay all.	Grace—All is paid.
Law is a work to do.	Grace is a work done.
Law restrains practice.	Grace changes principle.
Law speaks to servants.	Grace to sons and daughters.
Law points out defects.	Grace corrects them.
Law—Forgive, or you'll not be forgiven (Mark 11:26).	Grace—Forgive as you have been forgiven (Eph. 4:32).
Law—a lot of ceremonies.	Grace is actual experience.
Law is a yoke of bondage.	Grace is perfect liberty in the Spirit.
Law of sin and death.	Grace is love and life.

The New Testament blossoms forth from the plant bed of the Old Testament with the perfect flower of God's absolute authority in the bestowal of benefits. Paul was sound on the sovereignty question; he was therefore sound on the sin question. The logical sequence of soundness on these questions is that of soundness on the salvation question.

He affirms that certain people had been quickened and raised. This quickening originated in divine sovereignty and expressed that sovereignty in terms of grace, which is that of unmerited favor. *Romans 5:8*, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

After setting forth the fact of salvation on the basis of grace, he proceeds at once to affirm the negative, *Ephesians 2:9*, "Not of works, lest any man should

boast." This statement is exclusive. It shuts out the pride of man in his effort to achieve righteousness of a man-made character.

Righteousness.

The Epistle to the Romans is an unveiling of a wrong and right kind of righteousness. It clearly sets forth the Cain type that is rejected of God and the Abel type that is accepted. The key verse to that Epistle is 1:17, "For therein is the righteousness of God revealed from faith to faith, as is written, the just shall live by faith."

This faith is the response of the soul to God's method of imputing and imparting righteousness that will stand the test at the judgment hour. This righteousness was to be found outside of the law. The law and the prophets were witnesses to the validity and perfection of that righteousness.

This righteousness is to be realized upon the terms of faith. It is offered to all who act upon those terms. It was not limited to those within the Jewish covenant. *Romans 3:21-22*, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith in Jesus Christ unto all and upon all them that believe, for there is no difference."

Position.

The moment faith exercises itself in the acceptance of the Righteous One a new position is given the believer. He enters into the legal standing of the justified, which means to be free from all blame; completely exonerated. His position is unassailable and unchangeable. He is in the Perfect One who is the justifier. He arose

for that very purpose. The sinner is made the beneficiary of God's election in grace.

Regeneration.

Simultaneously with justification occurs the work of regeneration. Justification is judicial. It is the Godward side of the believer's relationship. Regeneration is experimental. It is the change of nature from the carnal to the spiritual. This change brings a new disposition. That disposition is to dedicate mind and heart to Christ.

In regeneration there is the impartation, by the agency of the Holy Spirit, of a new life. A higher nature comes to take up residence in a lower nature. In the natural order this is witnessed in the fruit tree nursery, when a bud of a highly developed fruit is placed in the trunk of a lower order of species and allowed to ingraft itself in the trunk. The husbandman cuts off the limbs of the lower order when the new life has begun to grow. Fruit of an improved variety is the result of such process.

Illumination.

The office work of the Holy Spirit is to bring spiritual light. He enters to make real Christ as Saviour, and to throw light upon the Word of God for guidance, inspiration and comfort. The Word becomes a light unto our feet and a lamp unto our pathway.

This illumination is above the natural order. It is supernatural. The Holy Spirit interprets spiritual truth in such way as that the rational mind could never interpret it. This is proof of his divinity. He is accurate

and final in his interpretation. There are no conjectures such as, "doubtless," "in all probability," or "perhaps," in connection with his teaching.

Heirship.

Isaac, being the child of promise and the son of Sarah and Abraham, inherited all that Abraham had. There was no division between he and Ishmael. He had been elected before his birth to this heirship. Not only did he benefit materially by this election but spiritually as well.

Isaac inherited all that Abraham was, as well as what he had. He possessed the full nature of both Abraham and Sarah. His right to be the heir of promise was twofold. He was born of the will of God, begotten in elective grace.

Likewise the believer in this dispensation of grace is begotten by the same election of grace, and this alone is able to bring one into position and condition of heirship. John describes regeneration and heirship, *John 1:12-13*, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Thus it is clear that regeneration is not the result of education, good environment, character building and rigid discipline of the emotions, but is wrought in the soul by a power divine which stamps us as sons and heirs of God, possessing a divine nature, the evidence of which is within the soul. *Romans 8:16-17*, "The Spirit himself (R.V.) beareth witness with our spirits, that we are the children of God: And if children, then

heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

II. *The Purposes of Grace.*

One of the most beautiful romances to be found in all the Bible is that of the marriage of Isaac and Rebekah recorded in *Genesis 24*. Abraham is about to pass off the scene of action. He has just buried his wife. Isaac is a bachelor. Abraham desires that Isaac shall have a wife before he takes his departure.

He calls his servant Eleazar unto him and gives instructions to go into the city of Nahor, in the land of Mesopotamia, from whence he came, and search for a bride for his son Isaac. The servant was instructed to go in the spirit of prayer and Jehovah would precede him with the presence of an angel to guide.

The servant took ten camels and all necessary articles for a journey of this kind. He carried wealth and gifts. Upon arrival outside the city wall at a well, Rebekah came forth with a pitcher upon her shoulder. She was a virgin and fair to look upon. The servant approached her, requesting a drink. She was polite and gracious in granting the request.

She extended this hospitality to include drink for the camels. He was so impressed with her that he presented earrings and bracelets for her service. He then inquired as to who she was. She replied, and then extended an invitation to come with his camels and spend a while in her home. The servant held a thanksgiving service and worshiped the Lord. He knew that prayer was answered.

He went to the house and rehearsed to the father and

mother of the girl all that had transpired. They agreed that the matter proceeded from the Lord but were loath to give the girl up. They called her and asked her to make the decision. She decided at once and accepted the offer of marriage. Immediately jewels of silver and gold and precious things were brought forth. A feast was held. The wedding garment was presented and placed upon the bride.

The Journey Home.

The bride was placed upon a camel and the journey homeward was started. The blessings of the family were bestowed upon her and the good-by word was said.

After days of travel over moor and fen, crag and torrent, they came upon a wide plateau. Cattle were to be seen in every direction. They had emerged into a wide open country with space and riches undreamed of.

The servant answered the question of the bride as to who the man was, seen walking in the field in meditation. It was Isaac, the bridegroom. Rebekah was in love at first sight. The prospect of presently being in the arms of her beloved was so thrilling that she alighted from the camel, all in a tremor of delight, veiling her face at the same time.

The servant led her to Abraham's door and told him all things that he had done. Abraham presented the bride to Isaac. They were married according to custom and happiness reigned supreme.

A human romance appears in this story. Those who have spiritual discernment are able to see the symbolism contained in the figures taking part in this beautiful story.

A Divine Romance.

Abraham in the story represents God the Father. He plans the happiness of his son by commissioning his servant Eleazer to go and search for a bride. The servant symbolizes the Holy Spirit whose mission it is to complete the bridehood. He is in the world at the present time seeking out those who will open their hearts for his incoming.

He approaches the prospective bride with an appeal and then a proposal. His office work of regeneration and presentation of the gift of eternal life, followed by his guidance through life, is reflected in the work of Abraham's servant.

The bride in the story is symbolic of the church which is presented to the bridegroom, *Rev. 19*, without spot or wrinkle, wearing the white robes which are the gifts of grace in the life of the regenerated. The bride is presented after days of travel.

Isaac in the story is symbolic of Christ, the bridegroom. The servant presents the bride. Abraham receives and presents her unto Isaac. The marriage is immediately performed. Christ will, at the close of the present dispensation, receive his espoused wife in the air, at which time the marriage of the Lamb will take place.

You are to be a part of that glorious event. Because you have yielded to the wooing of the Spirit who has done his office work in your heart, making you the espoused bride of Christ, he will continue his ministration until you are presented before his presence in glory and power.

"Holy Spirit, faithful Guide,
Ever near the Christian's side,
Gently lead us by the hand,
Pilgrim's in a desert land.
Weary souls fore'er rejoice
While they hear that sweetest voice,
Whisp'ring softly "Wand'rer, come!
Follow me, I'll guide thee home.

"Ever present, truest Friend,
Ever near Thine aid to lend,
Leave us not to doubt and fear,
Groping on in darkness drear;
When the storms are raging sore,
Hearts grow faint and hopes give o'er,
Whisp'ring softly "Wand'rer, come!
Follow me, I'll guide thee home.

"When our days of toil shall cease,
Waiting still for sweet release,
Nothing left but heaven and prayer,
Wondering if our names are there;
Wading deep the dismal flood,
Pleading naught but Jesus' blood,
Whisper softly, "Wand'rer, come!
Follow me, I'll guide thee home."

III

FULL SALVATION IN JAIL

Text: *Phil. 1: 19*—"For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ."

2: 1, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,"

The letter to the Philippians constitutes the first prison letter of the Apostle Paul. It was written while in prison in Rome. The other letters of that prison experience are Ephesians, Colossians and Philemon.

The internal evidence of the letter is sufficient authority for the statement as to Paul's location and experience. He was deeply interested in the church at Philippi. It constituted the seal of his first missionary work on the continent of Europe. He held it in the tenderest regard. "I have you in my heart," is his way of expressing that regard.

The church at Philippi sustained the same tender feeling for Paul. He had visited it twice after the organization of the church. This group of believers had sent money to Paul on two occasions, while at Thessalonica and at Corinth.

One of the surest tests of regard is that expressed in gifts of a material value. Epaphroditus had brought a gift from this church to Paul. He was very sick in Rome. His life was despaired of. This church was anxious to bear the expense of his illness.

The style of the epistle is the antithesis of the Ephesian Epistle. In that letter we have a cathedral of church truth set up in orderly style and with a definite objective in teaching the great truths pertaining to the position, nature, privileges, opportunities and responsibilities of the church. Magnificence, profundity and practical experience are all so interwoven in the message of that book as to dazzle.

The letter to the Philippians is the pouring out of personal feelings and affection for the Christians at Philippi. If you will read the Epistle with that thought in mind you will observe how informal, spontaneous and exuberant the whole thought appears, both in its literary and spiritual content. It is a love letter. The purpose is not primarily to discuss doctrine.

Notwithstanding the personal equation involved in the writing, the apostle takes occasion to warn against the Judaizers and the Anti-Nominians. They were attempting to influence the thinking of the believers in wrong directions doctrinally, which would result in a wrong conception spiritually.

When you read the book of Ephesians, there will be left in the mouth a taste for something that one cannot exactly define, and yet you are conscious of the lack.

That lack is supplied in the letter to the Philippians. The former brings us into the cathedral, while the latter brings us into the free, spontaneous, spiritual heart of worship in the presence of these majestic truths set forth in the cathedral structure of Ephesians.

I. Christ the Center.

I would not have you get the impression that the letter to the Philippians is devoid of doctrinal state-

ments, that are important and age-abiding in character. The reverse is true. Paul is consumed with a passion for Christ. Christ is central in his thinking. In his personal relations he makes that contribution.

He sets forth Christ in a four-fold way. This four-fold presentation of him is rich, strong and all-embracing. It continues to be the inspiration of those of like mind. Before coming to the study of the position and ministry of the Holy Spirit as set forth in this letter, let us give attention to this four-fold conception of Christ in Paul's experience.

(1) *Christ the Life. 1:21.*

"For me to live is Christ, and to die is gain."

Paul had been to a funeral. It was his own. It occurred on the road to Damascus. The Saul of the funeral had become the Paul of the resurrection.

This constituted a transfer from one world to another. It meant the annihilation of the claim of the rational mind upon him for the future. It set up a citizenship in the world of spiritual reality, causing him to walk in newness of life. He had been quickened. This quickening was so complete that his life was animated by one passion only. It was to reveal Christ.

It was my privilege to be in school with an Austrian Jew. He was being trained for the ministry. He came to Christ while living in Austria. He went home and announced the fact to his family.

The father immediately disinherited him. There were two sons in the family. The wealth of the father was a half million in gold. The other

son inherited the fortune with the exception of \$1.00.

Immediately upon the announcement by my friend that he had given his heart to Christ and united with the church upon confession of faith, the father ordered a coffin sent to the house. It remained the usual length of time and was carried to the synagogue for a funeral service.

Following the service, it was borne to the cemetery and lowered into the grave. A tombstone was erected over the new made grave, bearing the name and date of the birth of the son. It carried the additional information that he had died on a certain day. It was the day that he gave his heart to Christ. They mourned him as dead thereafter.

The parents did not know how much of the truth they had placed upon the tombstone. Spiritually speaking, the last date was accurate. Paul had himself died and had risen again in the Spirit. This Austrian Jew had done likewise.

He was one of the most enthusiastic, Christ-centered men I have ever known. He lived Christ and talked Christ all the time. He was an artist with the bow. I have often gone in the pre-prohibition days, into a saloon, carrying this son of Abraham, son of God, in with me.

Invariably there was to be found a violin where large numbers of men congregate. He would pick up an instrument with perhaps only one or two good strings and peal forth the music, "Jesus Lover of My Soul," "My Mother's Prayer," or "Tell Mother I'll Be There." This would break up the drinking; every glass would be set upon the

counter, and all would gather around him, for his music and testimony. For him to live was Christ.

(2) *Christ the Pattern. 2: 5.*

“Let this mind be in you, which was also in Christ Jesus”:

The mind of Christ in its doctrinal aspect affords a wide field for study. It is my opinion that Paul limited the word mind here to the spirit that characterized Christ. It was one of humility.

His life was an unfolding of the spirit of humility. No one can follow the footsteps of the Master and discover pride or arrogance. There was the absence of retaliation. The Lord of Glory, who was equal with God, humbled himself not only to dwell in a human tabernacle, but he humbled himself to the death of the cross.

The puffed up spirit that characterizes many religious leaders mars their usefulness and effectiveness. The most detestable kind of pride is religious pride. A person loses greatness the moment he begins to feel his importance. The manifestation of this feeling shatters many a noble spiritual edifice.

There is a legend that the frog desired to leave the cold climate in which he lived. He was wondering how he could get away from his winter abode. He got into conversation with some geese. They suggested that he migrate with them.

The question of how to overcome the difficulty, since the frog had no wings, was raised by the geese. The frog said, “Leave it to me, I have a splendid brain.” He advised that two geese stand at the end of a reed and place the same in their mouths.

They did as requested. The frog closed his mouth over the reed. This was the signal for the geese to rise and fly. They were passing over a village. The sight was so unusual that the population rushed out to observe this strange feat.

"How wonderful," the people exclaimed. "Who could have invented this device?" they said. The frog became self-conscious and puffed up because his brain had originated the plan.

The frog could not stand to lose the recognition. "I did it." His self advertisement became his undoing. The moment he opened his mouth, he lost his hold on the reed and was hurled to the ground and to his death. Pride always goeth before a fall.

The Lord always crowns the queen of graces—humility—with his blessing.

This spirit will avert church rows. It will eliminate assertiveness and the expression of that ugly self-opinionated spirit that often manifests itself among religious workers. Humility will keep a congregation bound in a fellowship that is sweet, considerate and tolerant of each other.

(3) *Christ the Object. 3:20-21.*

"For our "citizenship" (R.V.) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

"Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Paul uses the word citizenship here to set forth the fact that the believer is responsible to two governments by reason of the fact that he holds citizenship in two worlds, at the same time. He renders unto Cæsar the things that are Cæsar's, and unto God the things that are God's.

The word conversation appears in the King James version, whereas the more correct translation is citizenship. He next states that the believer looks for the return of the Lord who is the Saviour of the believer. The word look here suggests standing upon the tip-toe of expectancy.

The normal outlook of the New Testament is, for the return of the Lord. The ordinance of the Lord's Supper teaches that truth. Three hundred and eighteen times in the New Testament his coming is referred to. One verse in every twenty-five sets up this glorious prospect for the child of God. It is called the "blessed hope" in Titus. It is called the "comforting hope" in Thessalonians. It is called the "purifying hope" in the First Epistle of John.

(4) *Christ the Strength. 4:13.*

"I can do all things through Christ which strengtheneth me."

The apostle had learned the deep secret of successful living. He had found that his strength lay in Christ and not in Paul. The power to do all things was in Christ himself. Paul is energized by his vital relationship with the living Lord. Nothing but failure can characterize the life that has not learned this secret.

An old negro called upon a Judge in the South for advice regarding his name. His name was a barrier to his success. After being received by the Judge, he opened the conversation with the statement of his mission.

"What I'se guine to inculcate, Judge, is dis, what mus' I do to change mah prognomen? When I find dat I'se weighed down wif ah prognomen dats bound to kill mah trade, what mus' I do?"

"You wish to change your name," inquired the Judge. "And why?" "'Cause mah name is Failure. Yes, sah, dat's mah name. I'se a whitewasher, and dat name jes' queers me."

"Very well, Uncle, why not use the first letter of your name?" suggested the court. "Dat's wuss," groaned the old man. "I'se tried dat. I had a big sign painted, A. Failure, and mah trade left me."

"The initial letter does not make a happy combination," agreed the Judge. "I will tell you what to do. Use your first name, and then the people will not notice your last name so much."

"Dat's the mos' discrimmoding of all, sah. It's downright scandu'lous. Mah first name is Adam, sah. I couldn't use dat."

Paul had learned in the spiritual realm that the old Adam was a failure. He had learned that strength came through the new Adam, even Christ, who was the quickening Spirit. He now reaches the lofty position to say that he could do all things through Christ. This is victory and the Philippians were to realize in the widest sense this wonderful fact.

The dweller in Toronto wakes up in the morning and wants a light by which to dress. He presses a little switch and his whole room is light as day, and it is Niagara which does it for him. He goes to his bathroom and wants to heat some water for washing and shaving. He presses another switch, and once again Niagara supplies his need.

He boards one of the trolley cars, and Niagara carries him quickly and safely to his office door.

Niagara is an almost exhaustless source of power. There is another source of power we need if we are to get through life worthily, and that is moral power, and we have a Niagara of that kind of power in Christ. Look at what Paul says: "I can do all things through Christ."

The prison epistles of Paul are noted for their note of rejoicing. You never hear a whine from the apostle when suffering imprisonment, bodily pain or embarrassment. He is exultant in Christ.

He does not make things and circumstances the basis of his joy, but his position and experience in Christ. The agency of the communication of this joy is the Holy Spirit. There are only two references in the letter to the Holy Spirit. They are significant and revealing.

II. *The Supply of the Spirit. 1:19.*

"For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ."

It is interesting to note the content of the word supply. It comes from the word "Epichorego." It was the custom in Greece, whenever a man was exalted to a

position of trust and honor, to celebrate the appointment or election.

The citizen honored would secure the services of a skilled musician, and charge him with the responsibility of providing the music for the festival occasion. The music consisted of instrumental and vocal expression. This man was known as the chorus leader. He would organize his choir and orchestra, putting each instrument and voice in proper balance and relation to the other instruments and voices.

He would supply every needed part and then conduct rehearsals for the purpose of securing the utmost harmony. He was looked to as the supplier of all the needs of the occasion in the realm of music.

The Holy Spirit functions in the heart and life of the believer in the same way. He comes for the purpose of supplying the need of the believer. His mission is to bring the soul into harmony with the will of God. He draws the personality into vital touch with Christ. He charges the believer with power. He brings out harmony where discord had prevailed.

Radio has not only enabled the citizenship of this nation to tune in at central points and listen to the most exquisite music, but to listen to the voices of brilliant men who possess oratorical power that is perfectly balanced and harmonized. This new invention has enabled the voice to leap the seas and hear sounds in another hemisphere.

It is impossible to accomplish this feat without batteries. A battery is a box containing metal plates, separated by rubber and connected in a circuit at the top. The other ingredients consist of water and acid.

A perfectly balanced battery is useless until it is charged. A weak battery will not illuminate, ring a bell or catch a voice. The power is in the charging. A and B batteries are frequently re-charged in order to create the highest efficiency.

The battery is able to receive and retain for a while this charging and re-charging process. The electric current turned into the battery produces such a relationship with the microphone and the loud speaker as to bring the speaker or hearer into harmony.

The Holy Spirit comes into the believer's life. The believer possesses personality. A normal person is a battery ready for adjustment to the highest. An unregenerate person can neither hear nor see, or even tune in with the spiritual order until the heart has been regenerated and charged by the Holy Spirit.

I. Cor. 2: 14, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The Holy Spirit is the illuminator and the supplier of the believer's needs. He gives power to continue in service under trying difficulties. He gives victory over petulance, weak purposes and instability. He enables one to suffer hardship and privation in order that Christ may be glorified. He so harmonizes the believer with the plan of God, that,

"Ills of every shape and every name,

Transformed to blessings, miss their cruel aim."

It is interesting to note that this word "Epichorego" is translated in other sections of the New Testament

into different words from that employed here in the 19th verse. We have this word translated in *II Peter*, 1: 5.

“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge”;

The word “add” comes from the same word as the word supply. In other words, the apostle is setting up the fact that the believer is to supply by the aid of the Holy Spirit, the graces of character outlined in the three following verses.

Again, we have this word translated, “ministered” in *II Peter* 1: 11, “For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

The Apostle is saying that the very graces of character enumerated above will go with the believer when he leaves this sphere of action and enters into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Just as the chorus director produces harmony, so will the Holy Spirit with our coöperation build up such elements of strength and harmonious balance in our lives as that we will be attended on our journey to the next world with a harmony and music coming out of Spiritual lives. The Spirit-filled life is a musical life.

III. *The Communion of the Spirit. 2: 1-2.*

“If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

“Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.”

The Apostle now turns to the more delicate shades

of Christian experience. He is speaking of the comfort, fellowship and mercy found in Christ. An experimental knowledge of these wonders of grace will create a unity in mind and spirit. Love will prevail in all their relationships.

In verse one, there is the phrase, "If any fellowship of the Spirit." This word "fellowship" is derived from the original "Koinonia," which means "in common." The apostle is saying that if the believers have fellowship in the Spirit there will be fellowship with Christ and with one another. The Apostle John uses the same thought in *I John 1:3*,

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son, Jesus Christ."

Adjustment is the outstanding thought under this word. There can be no fellowship when adjustment is lacking. Marconi spent years on the work of adjustment of his invention in wireless telegraphy.

I was standing on the shores of Lake Michigan in 1905, observing the erection of a wireless telegraph station. When the work was completed, an effort was made to converse with the station in Canada. The first efforts failed.

The American operator asked by telephone what was the difficulty. There was a flash of flame and a sputtering sound, but nothing intelligent. The Canadian operator inquired concerning the voltage employed. The American operator reported the voltage number.

The Canadian operator instructed him to raise

the instrument several points. Obedience to his instructions brought both instruments into complete harmony and the transmission of messages by wireless was completed. There was harmony and balance between the instruments, and hence fellowship was established between the sender and receiver of the messages.

The Holy Spirit accomplishes this greatly desired experience for the searchers after the truth. Fellowship is established upon the basis of obedience. This accomplishes adjustment and conversation begins to flow between the Father and his child. *Ephesians 2: 18*,

“For through him we both have access by one Spirit unto the Father.”

The spirituality of a person or a church often reaches low ebb. There is a lack of fullness and a general drying up process sets in. Exuberance of spirit is on the wane. Evangelism dies out. The church turns to other things. It is often true that bickerings and factions develop rapidly when the fulness of the spirit has dried out.

Evangelism will save a church from the rocks of discord for the reason that its interest and thought are concentrated upon the other person who knows nothing of the saving grace of Christ. Jesus walking among his churches in Revelation found five churches who had lost the fulness.

He called upon them to repent and come back to exuberance that love only could supply. He commended the Philadelphia church because of its aggressive spirit. It was an evangelistic body.

A pack of hounds used to lie around the kitchen door, in the back yard of my home, in the summer

time. There was no hunting during the summer season. The dogs had nothing to do. They would bite and snap, quarrel and snarl at each other throughout the summer season.

When the hunting season came on, all bickerings were laid aside. The chase for rabbits, opossums and foxes so engaged their attention that they had no time for snapping each other up. The chase put spirit into them. Their highest and best instincts were brought into action. They were saved from themselves by doing the thing for which they were created.

The Corinthian church became divided over Paul, Cephas and Apollos. They were becoming man-worshippers. Their energy and time were spent in comparisons and in doctrinal discussion as emphasized by the three men involved. Paul condemned this spirit, and pointed out the fact that it was unchristian and unspiritual in character, and the results were painful.

The need was a fullness of the spirit, energizing, cementing and centering the people upon fellowship with Christ and with his program of evangelism. The infusion of the Holy Spirit on the day of Pentecost accomplished this miracle.

Every person became a personal worker and soul winner. They even went so far in the spirit of fellowship as to dispose of all properties and put their holdings in a fellowship fund.

They were of one accord in spirit and had everything in common in material substance. The rising tide of the spirit had filled their souls with Christ. One

hundred and twenty souls possessed one common thought. It was to revel in the joy of experimental salvation and unify their purpose in winning the lost. That is what Pentecost will do for any group or church.

I have rambled along the "Rock Bound" coast of Maine during August days and observed, when the tide was out, little pools of water filled with small fish and shrimp, these pools varying in depth from six to eighteen inches.

These small fish and shrimp were cut off from each other in little segregated groups as long as the tide was out. When the tide came in, it overran the beach, filling the pools as well, thus liberating the shrimp and fish. They were neighbors while the tide was out, but not in fellowship.

The overflowing tide liberated them from the small pools and lifted them up into an expanse of water in which they could have fellowship as they moved from place to place. The health and growth of the finny tribe was dependent upon the incoming tide. The pools inevitably meant stagnation and death.

Churches need the incoming tide of the Holy Spirit to prevent stagnation and death. When the tide rolls in, spiritual fellowship will be established and a general atmosphere of spiritual power will prevail. The church will become normal with the new birth of souls as a constant experience of church life.

IV

SCARLET TO WHITE

Text: *Rev. 5: 9-13*—"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.

"And hast made us unto our God kings and priests; and we shall reign on the earth.

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

"Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

"And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

It is my purpose to present to you the method whereby scarlet is changed to white, in the spiritual order. We know this is done daily in the natural order, by chemical processes.

Chemistry is constantly working miracles. Each new day presents some new and startling discovery in the natural order. We stand amazed before this branch of science, as it reveals new and unheard of powers and results.

It was my privilege recently to conduct some meetings in Wisconsin. In the city where the meet-

ings were being held two paper mills were located. One mill used wood pulp in the composition and manufacture of newspaper stock. The other mill used rags in the production of linen paper.

Both processes were extremely interesting. The most interesting of the two, however, was the rag method in producing clean, white paper. We observed huge piles of rags of every quality, condition and color, as they were poured into vats containing water and chemicals.

We followed this process on through the mill. It was observed that the rags, moving from one vat to another, gradually disintegrated until each vat became a receptacle of a milky substance. This substance was poured upon electrically heated rollers, drying out the fluid substance and converting it into white paper.

The bleaching process, with the use of chemicals, began at this point, and continued through the various processes until the upper end of the plant was reached. They handed me a box of beautiful writing paper at that point. These filthy rags, gathered up in the various cities, many of which were scarlet in color, were made white and fit for service.

In the spiritual order, similar results are obtained by the exercise of faith in the divine remedy for sin. The Bible is a miraculous book. It reveals a religion of the supernatural. The divine method of cleansing scarlet and sin-blackened lives is through blood. That blood is that of the only begotten Son of God, shed on Calvary.

I. Redemption in Revelation.

The usual method of study in any realm is to begin at the source and trace the development of a fact to its completion. I am deliberately inverting the order in our study of the method of cleansing in the spiritual order.

Instead of beginning the study of atonement in Genesis, we begin in Revelation, and work backward in our thought. The Book of Revelation is a revelation. The word itself comes from the Greek, "Apokalupsis," which means to "unveil, uncover, or make plain."

We are presented, in chapter one, with the militant, glorified Son of God in his holiness, majesty, authority and personal appearance in heaven. He holds the keys of death and hell in his hands.

Chapters two and three unveil the glorified Saviour walking among his churches, commending and condemning wherever the conditions warranted.

Chapter four unveils the throne of God, with the four and twenty elders seated around about the throne. These elders wore crowns of gold. Lightnings, thunderings and voices proceed from the throne.

A sea of glass, like unto crystal, surrounds the throne. Four beasts were standing and singing, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." These beasts glorified him that sat on the throne.

The four and twenty elders cast their crowns down before the throne, and sang a song of glory, honor and power unto him who liveth forever and ever.

In chapter five, a sealed book is presented by Him who sat on the throne. The book was sealed with seven strong seals. An angel announces in a loud voice the call

for some one who is worthy to step forth and loose the seals.

A period of silence follows in which heaven, earth and hell were given the opportunity to present a person worthy. Each failed. No man was found worthy even to look on the book. This produced anguish and tears on the part of John.

One of the elders called to John to cease weeping, and announced that the Lion of the tribe of Judah, the Root of David, had prevailed and would loose the seven seals.

Immediately, from out of the midst of the throne, came the Lion, but not in the form of a lion. He came as a Lamb which had been slain. He took the book out of the right hand of God. The four and twenty elders, with their harps, broke forth into a song revolving around the worthiness, majesty and power of Jesus Christ.

The book is opened. It revealed the past, the present and the future. The secret of the ages is out at last. Earth, heaven and hell are permitted to know this secret. It is that by blood God has reconciled the world unto himself, through the death of his only begotten Son.

The world was made by Him, through Him and for Him, and there was not anything made without Him. He was in the beginning. He was the Word. That Word was with God, and that Word was God. In Him was life and the light of men.

The elders who had sung with the beasts previously around the majesty, holiness and power of God, immediately introduce subject matter into their singing, never before heard in heaven. They sang a new song, *Rev. 5: 9*.

“And they sang a new song, saying, Thou art worthy

to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue and people, and nation."

Since that hour the music of heaven has centered around the cleansing and redeeming power of the blood of Christ. All heaven recognizes at this moment that redemption was through, and by, the blood of the Lamb, apart from all work and self effort in salvation. It is the doctrine of grace, set to music, and sung by the redeemed and the angelic hosts in heaven.

The battle ground of Satan has been staged on the field of Genesis and Revelation. If he, by so-called scientific reasoning, can nullify the revelation that we have in these two books, everything lying between falls flat. The Book of Revelation unveils to us heaven's acceptance of, and praise for, the power of the shed blood of the Son of God. The Book sets its seal of authority upon the teaching of the Epistles and the Gospels concerning the validity of the blood.

II. *Redemption.*

There are several great words enshrining the power and value of the blood, around which the music of the angelic hosts gathers. The first word is that of "Redemption." *I Peter 1: 18-19,*

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot."

The word "redemption" is a commercial term. It

is found in common use in pawn shops. Articles of value are placed for a loan. A time limit on the loan is agreed upon. The failure of the borrower to reimburse, with interest, the pawn shop automatically releases the article to the public. Any person putting up the amount required is able to buy out of pawn the article. This is redemption.

Paul says, *Titus 3: 3*,

“For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another.”

We were in the pawn shop of Satan. By disobedience, we were enslaved and spiritually under his authority. He held a valid claim against us. We were in spiritual bankruptcy, and unable to redeem ourselves.

A touching incident is related in connection with the days of the slave trade in America, before Abraham Lincoln's emancipation act. There was put up for auction in the slave mart of New Orleans, a mulatto girl.

The bids rose from five hundred dollars to seven hundred; then a voice on the outskirts of the crowd called out, “seven hundred and fifty dollars.” Higher and higher the bidding went, until at one thousand, four hundred and fifty dollars the girl was sold to the stranger.

He turned out to be a capitalist, and she hated the thought of becoming his slave. The next morning he called at the house where she was. She said sadly, “Sir, I am ready to go with you!”

“But I do not want you to go with me,” said the

Capitalist. "Look over this," and he handed her the paper of her freedom. "I bought you that you might be free!"

She exclaimed: "You bought me that I might be free! Am I free? Free? Can I do as I like with myself?" He answered: "Yes, you are free." "Then," said the girl with sobs of joy. "O Sir, I will go with you and be your servant forever."

Jesus Christ has redeemed us with His precious blood. Through Him we are free. Let us use our liberty by giving Him a willing obedience; by becoming His loyal and willing bond-slaves.

On the auction block were we, with no one to redeem, until Jesus clothed himself with flesh and tabernacled among us, sinless and undefiled. He met every demand of the law of conscience and of Sinai, paying the full price of our redemption.

III. *Remission. Matt. 26: 28.*

"For this is my blood of the new testament, which is shed for many for the remission of sins."

Hebrews 9: 22, "And almost all things are by the law purged with blood; and without shedding of blood is no remission."

The remission of sin expresses the heart of God in an effort to redeem. Sentence had been passed, and man stood unable to remit his own sins. The blood, as a shadow and type, was sprinkled upon the tabernacle, the vessels, the book and the congregation, annually. This action enabled God to remit sin.

Divine justice was satisfied and divine mercy was extended through the types. Jesus, in his death on Cal-

vary, made possible the remission of sin and the extension of mercy. Holiness was left unsullied in its perfection, while mercy and love provided the demands of justice. This is the heart of the gospel.

The power of forgiveness, even for an offense against human law, is well illustrated in the following incident: A soldier was brought before his commanding officer for some offense. He was an old offender, and had often been punished. "Here he is again," said the officer, on his name being mentioned; "flogging, disgrace, solitary confinement, everything has been tried on him."

Whereupon the sergeant stepped forward, and apologizing for the liberty, said: "There is one thing which has never been done with him yet, sir." "What is that," said the officer. "Well, sir," said the sergeant, "he has never been forgiven."

"Forgiven!" exclaimed the Colonel, surprised at the suggestion. He reflected a few minutes, ordered the culprit brought in, and asked him what he had to say to the charge.

Turning a kind and pitiful look on the man, who expected nothing less than that his punishment would be increased with the repetition of his offense, the Colonel addressed him saying: "Well, we forgive you."

The soldier was struck dumb with amazement; tears started to his eyes and he wept like a child. He was humbled to the dust, and, thanking his officer, then retired—to be the old offender, incorrigible man?

No! from that day forward he was a new man. He who told this story had him for years under his eye, and a better disciplined man never wore the Queen's colors.

God stands ready to forgive. He never is called upon to get ready. He is always ready. Never has a moment passed, since man violated his will, that God has not been ready to forgive and extend abundant mercy. *Nehemiah 9:17*,

"But thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not."

IV. *Justification, Romans 5:8-9.*

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

"Much more then, being now justified by his blood, we shall be saved from wrath through him."

Webster defines "justification"—"To be free from blame" "To prove to be innocent." This, humanity can never do. The facts, physiological, psychological and spiritual, all convict man of guilt.

The divine method of placing one in the position of the guiltless is to stand judicially in another one, even Christ Jesus, who is the Justifier. *Romans 3:24*,

"Being justified freely by his grace through the redemption that is in Christ Jesus."

This justification is a crisis, leading to a process. The act of faith in Jesus, the Justifier, places one forever in

the position as though he never had sinned. His position is perfect, because it is in the Perfect One. From that moment onward, God deals with the justified on the basis of justice and mercy that provided the Justifier.

Among the Hindus a remarkable tradition is preserved, which a missionary correspondent describes in a recent letter. A thief, upon whom sentence of death had been passed, suddenly thought while in his cell of a plan by which he might save his life.

He sent for his jailer and told him that he had a secret to impart to the king, by which his royal master might become possessed of enormous wealth, but that he would impart it only in a personal interview with him.

Word was taken to the king who ordered the condemned thief to be brought before him. After many salaams and prostrations, the man informed his majesty that he knew the secret of making gold grow on a tree in the same way as fruit, and offered to make the experiment at once.

The king was naturally anxious to profit by the man's knowledge, and placing himself under his directions, he, accompanied by his chief minister, the high priest, and a few of the most favored courtiers, went with the thief to a place outside the city wall.

The thief selected a spot, and, taking a gold coin from among his rags, said: "If this be sown in the ground at this spot, then it will bring forth a tree upon the branches of which there shall hang clusters

of gold coins as thick as the clusters of grapes upon a vine, but there is one essential condition: it must be planted by the hand of a man who has never been guilty of a single dishonest action. My hands are not clean, so I pass the coin to his majesty, the king."

The king took the coin, and held it nervously in his fingers for a few seconds; then, as he passed it to his chief minister he said, "I remember when I was young I took a small sum from my father's treasury, and therefore I think the chief minister should plant it."

The minister, with words of caution, said, "Your majesty, I should not like this most enterprising experiment to be exposed to the possibility of failure through any oversight on my part; and as I receive the taxes from the people, and am subjected to so many temptations, it is just possible that my hands are not altogether clean; so with your royal permission, I shall pass it to the commander-in-chief of the army."

But the general would have nothing to do with it, with military brusqueness he said, "No, no, I handle the army money, buy the rations, and pay the forces; give it to the high priest." Even the priest was not prepared to take the responsibility, and said, "You forget that I collect the tithes and allot the sacrifices; I cannot take it."

Then quickly outspoke the thief, "Your majesty, why hang me as a thief, when of the four highest men in the kingdom, not one will answer to his own honesty?" The king saw the force of the argument and pardoned the thief.

This, of course, is but a story, but it bears a strong moral. All have sinned and come short of the glory of God; we have broken God's law, and not one can say to his brother, "I am better than you," for all are under condemnation; but behold, what good news is brought unto us. There is one righteous One, and the fruit of his righteousness is the wealth of salvation to all who believe.

Our condition will always be imperfect. We are, however, called to grow in grace, experimentally, since we occupy such a lofty position, as the word "justification" declares.

V. Cleansing I John 1:7.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Hebrews 9:13-14.

"For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

Fuller's soap possesses tremendous power to cleanse. It is said that a piece of all-wool red flannel, washed in

the suds of this soap, will change from scarlet to white.

Fire is likewise a cleansing power. The jeweler is often called upon to refashion some old vessel of gold or silver. The article is placed in a pot over an alcohol flame and allowed to remain for hours. The boiling process cleanses. Corrosion, dust and baser metals come to the surface, and are dipped off.

Blood cleanses. Bleached granulated sugar is sent through a blood process. This blood from animals bleaches sugar, next to snow in its whiteness. These facts can be verified in the material realm.

We are cleansed by blood, likewise. The process is that of repentance and faith. This process, though unseen by the natural eye, washes the pages of our lives clean.

At an evangelistic meeting which he was conducting in Edinburgh. Professor Drummond read part of a letter from a student who had fallen deep into sin. The last words of the letter were weighted with the hopelessness of a lost soul.

After reading the letter, the Professor said: "As I walked through the city this morning, I noticed a cloud like a pure white bank resting over the slums. Whence came it? The great sun had sent down its beams into the city slums, and the beams had gone among the puddles, and drawn out of them what they sought, and had taken it aloft, and purified it, and there it was, resting above the city, a cloud as white as snow.

And God can make his saints out of material equally unfavorable. He who can make a white cloud out of a puddle, can out of a lost soul make a

miracle of saving grace. No soul is so far lost that it cannot be redeemed.

Isaiah 1:18, "Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

VI. *Peace. Romans 5:1.*

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Colossians 1:20.

"And having made peace through the blood of his cross, by him to reconcile all things to himself; by him, I say, whether they be things on earth, or things in heaven."

These passages forever settle the question of good works, merit and self-righteousness, as a basis for salvation. The peace of God can be realized only on the basis of grace, apart from all human merit.

We do not strive to make peace. On the contrary, we are called upon to accept on the basis of a gift, a peace that has already been made. Nothing can be added there to. This peace was made nearly two thousand years ago.

The only enmity existing now in the moral order, is on the manward side, God has become reconciled in the death of his Son. There is absolute harmony in heaven because of the shed blood. There will be harmony in the individual in the present moral order the moment he exercises faith in the shed blood.

This, at once, brings the individual into at-one-ment with God through the atonement. Hostility ceases and communion sets up.

Bishop Whipple of Minnesota sat by the bedside of a cultured old judge in the Southland, talking in a learned way of vital themes, when the dying man politely said: "Pardon me; but you know I am facing the real things. Won't you talk to me like you would talk to my black boy, Jim?"

The Bishop said quietly, "You're a sinner like me. Jesus died for our sins. Trust him as a little child." And the judge replied: "Thank you, bishop. I can get hold of that. That gives me peace."

VII. Access.

Romans 5: 2, "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

Ephesians 2: 13, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

Hebrews 10: 19-22, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

And having an high priest over the house of God:

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Holiness stood between fallen man and fellowship with God. Man was in death. God was life. There could be no fellowship between the two. Jesus was that Eternal Life who came and went through the pangs of death, in order to open up the new and living way.

When he exclaimed on the cross, "It is finished," and gave up His spirit, convulsions took place in nature. Earthquakes and open graves, with the dead brought back to life, characterized that transaction in the natural and spiritual order.

This convulsion extended to the Temple. The veil was torn apart, from top to bottom. This was symbolic of the veil between God and man that had kept fallen man from having access unto the Father.

Hon. John G. Cooper, an Ohio Congressman, in his address at the Gospel Mission of Washington, D. C., on the evening of January 14, 1917, used this incident to illustrate the verse, "No man cometh unto the Father but by me."

He said: "Once during the Civil War, the army of the Potomac was about 20 miles south of Washington. A private soldier from Pennsylvania received a letter from his home, saying, 'Your wife is dying, do come and see her.' An order had just been issued that no more furloughs should be granted to either privates or officers of the army of the Potomac.

"The night after getting the letter the private slipped through the lines and walked all the way to Washington. He went at once to the White House. The guard refused him admittance. He showed the guard the letter and the guard said, 'I am very

sorry, but my orders are positive and I cannot let you pass.'

"The soldier turned away weeping and sobbing. A little boy ran up to him saying, 'Soldier, what is the matter; oh, why do you cry so?' 'I need to see the President. My wife is dying; oh, what shall I do?'

"The boy took the soldier's hand and said to him, 'I can take you to the President; he is my papa.' But the guard refused to let them pass. Just then Mr. Lincoln came to the door and little Tad called, 'Papa, papa, this soldier is a friend of mine. The guard will not let him pass. He needs to see you, papa; do see my soldier.'

"Mr. Lincoln said: 'Guard, let the boy and the soldier come to me,' and the matter was easily arranged and the soldier sent on to his home in Pennsylvania.

"So," said the Congressman, "justice and law guard the portals to heaven against us, but the grace, love and tenderness of the Son of God gain us admittance to the favor of God and eternal life."

VIII. *The Blood Accomplishes Three Things.*

1. *It Satisfies God. Romans 4:25.*

"Who was delivered for our offenses, and was raised again for our justification."

Hebrews 1:3, "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high";

Men refuse to rest where God rests. When the atonement had been made, God was satisfied. Nothing needed to be added to the demands of holiness. Divine justice was completely defended and divine mercy could be poured forth.

Men are constantly seeking to add merit to the completed work of Christ in the matter of their own salvation. They are not satisfied to let it rest where God rests.

2. Saves Sinners. Ephesians 2: 8.

“For by grace are ye saved through faith; and that not of yourselves; it is the gift of God.

Acceptance of the doctrine of grace brings to the soul the most satisfying sense of relief possible to know. It liberates the soul from anxiety, fear and feverish effort. The Book of Romans is the most extended statement on the doctrine of grace to be found in all the Bible. It reveals its source, method and practical work in the soul of the regenerated.

The Book of Revelation unveils this doctrine in its consummation and perfection. Truly the song so often sung in the worship of a generation ago, “Amazing Grace, How Sweet the Sound, That Saves a Wretch Like Me,” expresses the heart of this glorious gospel of grace. It saves sinners.

Mr. Moody relates the following incident:

“A lady came to me once when I was preaching some years ago in a western city and asked me if I wouldn’t talk to her husband; that when she spoke

to him on religion he paid no attention, and she might as well talk to a post. I told her she had better pray God to convince him and convict him.

"They used to come to the meetings together, and often as I was speaking I would see her eyes close and her lips move, and I knew she was praying God to convict him. They came about a dozen times during the winter.

"One night, after he had taken his seat, I noticed that his eyes looked as if he had been weeping. I gave out one hymn after another, all bearing on the atonement, as that was the subject for the sermon. When I gave out the text, 'The precious blood,' I saw him cover his face and bow his head, and he fairly wept aloud. He followed me into the inquiry room after the meeting was over, and said to me: 'Mr. Moody, this has been the most extraordinary day in my life. When I got up this morning the words "precious blood" came to my mind. When I went down town to my place of business the words "precious blood" were ringing in my mind, and all during the day it was "precious blood, precious blood." They followed me here to-night, and when you gave out your text, "The precious blood," I could hardly stay in my seat. I can't understand it.'

"Well," I said, "I can," and after talking with him for a while he accepted Christ then and there.

"He is now dead, but when I was passing through that city years after I asked about him, and they told me in all the years he had lived he had never lost his hold on Christ."

3. *It Silences Satan, Romans 8:33.*

“Who shall lay anything to the charge of God’s elect? It is God that justifieth.”

Satan is standing daily before the throne of God to accuse the brethren. His accusations fall flat because the redeemed ones stand in the Perfect One. We conquer because we are in the Conqueror of death and hell. We are safe because the cross standeth fast.

In the reign of the Emperor Yan Lo a great bell tower was built in Peking. The Emperor ordered the mandarin Kuan Yu to cast a bell to be hung in the tower to remind the people daily of their loyalty to him. With great care the mandarin gathered the materials and made a casting, but it proved to be a failure.

The second attempt ended likewise. The Emperor in wrath commanded Kuan Yu to make another trial under penalty of death if he failed.

Ko-ai, the beautiful daughter of the mandarin, asked an astrologer by what means the success of the casting could be assured. “Only by mingling the blood of a maiden with the molten metal,” was his reply.

Ko-ai was present at the casting. And when the fiery stream was turned into the mold she ran forward, and crying, “For my father,” leaped into the stream. The casting this time was successful.

The bell was perfect. She had purchased it with her blood. When the great church bell of the ages was cast, Jesus mingled his person in its composition and thus “purchased it with his blood.”

Jesus said before leaving the earth. "Satan cometh and hath nothing in me." He cannot accuse the Son of God of failure at any point. Jesus was the complete victor.

He made perfect atonement, through a perfect body, and offers a perfect pardon, which, if accepted, will be eternal in endurance. The accused one can rest peacefully on that pardon.

Sir A. Conan Doyle, in his history of the Boer War, tells us how on one occasion a comparatively small detachment of the British army was surprised by a force of the enemy twice its own strength.

The British were driven back upon their camp, and the Boers occupied a commanding position from which they were enabled to pour volley after volley into the British lines.

The British wounded in the earlier part of the action found themselves in a terrible position, laid out in the open under a withering fire.

One of this number, a corporal in the Ceylon Mounted Infantry, tells the story himself: "We must get a red flag up or we shall be blown from the face of the earth." He says, "We had a pillow, but no red paint. Then we saw what to do instead. So we made a cross of wood and painted a cross in red and raised it. The red was in human blood. This grim flag, the blood red cross upon the white background, was respected by the Boers. Those lying beneath it were safe. Even so, beneath the blood stained Cross of Christ we find our sure refuge.

V.

PENTECOSTAL PREACHING

Text: *Acts 2:37-38*—“Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?”

“Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

A return to apostolic preaching and method is the crying need of the hour. It is interesting to observe the veneration and reverence this age has for antiques.

This attitude extends to works of art, creators of literature and molders of philosophy. Strange to say, when theology of the first century is introduced, we are told that it is out of date, and belongs to the thinking of a past age.

The thinking of the present age is pitifully inconsistent in its appreciation of the things of lasting value. The age is being fed upon the husks of a false religion. This false religion is presenting its message under theegis of science.

The age needs to return from its naturalistic basis to the supernatural. The second chapter of Acts unveils the supernatural element in true religion. The subject matter of pentecostal preaching is set forth in exact language.

Both subject matter and method received divine en-

dorsement. The entire book exceeds in news value the cheap, shoddy news stories in the metropolitan press of the present hour. It is one of the most thrilling books in the Bible. God is in action.

Preparation.

The church is at prayer. Ten days of waiting before God resulted in the coming of power. The church possessed all information needed concerning the birth, life, teaching, death, burial, resurrection and ascension of our Lord.

They needed power to present those facts fearlessly and intelligently. Immediately following the baptism of the Holy Spirit, one hundred and twenty disciples rushed out into the streets and alley ways to witness to the facts of sin and salvation.

Prior to this experience of Pentecost the church was timid, afraid, and lacking in enthusiasm and zeal. The Holy Spirit was the dynamite of God that suddenly changed these disciples to unflinching heralds of the Cross.

Joy and gladness characterized every one. All witnessed to the central truths of the gospel. Each spoke in terms of certitude. There was no division of a doctrinal character. Unity in fact, spirit and purpose characterized the entire church.

This solid spiritual organization, created an uproar in Jerusalem. It was cyclonic. It paralyzed business. Religion became the center of controversy. All came together to hear more about Christ.

I. Peter Preaching.

The annual festival of Pentecost was being observed. People from every nation under heaven came to Jerusalem for this occasion. Fifteen languages at least were represented.

The Spirit-filled disciples were suddenly empowered to speak in tongues. These tongues were not unknown. Each language found an interpreter of the gospel. It was amazing to observers to hear these Galileans going about speaking in tongues they had never before had mastered. The test of the genuineness of the gift was in the fact that there were some who could understand.

Prophecy Fulfilled.

Consternation reigned. The effort to account for the spirit and movement of the church was upon every lip. Some mocked and jeered. Humor and satire were having free play. Some were serious in their effort to account for the strange demonstration. They ascribed it to imbibing too much new wine.

Peter stood up in the midst of this confusion, and delivered an authoritative statement concerning the manifestation they were witnessing. He declared that it was the fulfillment of prophecy, *Joel 2:28*. "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

He then proceeds with the subject matter of his sermon. Jesus Christ is the theme. He recounts the fact of his lineage. He sets up Jesus as a subject of prophecy

and then proceeds to show that his coming was in exact fulfillment of the prophecies.

He next declares that the divine seal upon him is witnessed in the miracles connected with his life and resurrection. He charges that his crucifixion was at the hands of lawless men. The next step is to appeal to the resurrection as proof of his Messiahship.

The Holy Spirit was now resting upon the church as a divine seal of all the historical events in the life of Christ. The indictment of the house of Israel, with blindness and murder, produced conviction.

The result of this conviction was that the whole assembly entered into a query, *Acts 2: 37*, "Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" They were on hopeful ground. When serious questions are raised it is then that the questioner is in the way to an experience that will answer his question.

Immediately, Peter answered the question in a clear, straightforward and uncompromising way. The psychological unity of his sermon is complete. Positivism saturates every utterance. This note challenged respect and attention. They were ready for instruction.

II. *The Gospel.*

(a) *Repentance.*

Repentance was the first word of instruction. There are two words in the Greek for repentance. One word has to do primarily with a change of mind.

The other word embraces the idea of a change of mind and sorrow for wrong doing. It has to do with a change of conduct as well as a change of inner attitude.

Peter on this occasion used the word that has to do with a change of mind. The attitude of the Jews toward Jesus was that of unbelief. They stoutly rejected his claims to Messiahship.

They openly charged him with blasphemy because of his claim to equality with the Father. They put him to death because of his claim to deity. They rejected his death as a ground for salvation.

Peter, in effect said, reverse your position. You are wrong concerning Jesus. I have proven from the standpoint of prophecy that He is Messiah. Your only hope is in a change of mind toward Him.

The same idea underlying the word repent as used by Peter is found in *Matthew 21:29*, "He answered and said; I will not, but afterward he repented, and went."

The father had commanded his son to go to work in his vineyard. He flatly declared that he would not but afterward changed his mind and went to work. The Jews had said that they would have nothing to do with Jesus as Messiah. Peter called upon them to reverse that position. It required a right about face attitude.

(b) *Faith.*

After calling upon them to repent, he next called for the action of faith in Jesus Christ for the remission of sins.

It is necessary to point out the difference in the prepositions in the Greek. The preposition "EN" from which our English preposition "IN" is translated in this passage is wrong.

The other preposition in the Greek "EPI" is nearer the truth. Tregells, Westcott and Hort use the preposi-

tion "EN" while Tischendorf, Griesbach, Elzevir, Alford and Wadsworth use the original word "EPI."

It is interesting to observe that the full content of a Greek preposition is hard to get over into our English prepositions. The preposition "EPI" means "ON." The full meaning of the word means to "depend on."

If we use the Greek preposition "EN" as translated in the Authorized Version of our text, it relates itself to the act of baptism as an agency of cleansing or remission of sins. It makes baptism essential to salvation.

On the other hand, if the Greek preposition "EPI" is used it puts remission of sins on Jesus Christ. In other words, a proper translation would be, "Repent ye, and be baptized, every one of you, depending on the name of Jesus Christ, unto the remission of your sins."

Thus it will be seen that remission of sins can be realized only by dependence upon Jesus Christ through an act of faith.

In the use of the preposition "EPI" the act of baptism is not destroyed. It is still there as a command. The preposition only removes the error that baptism is a saving ordinance. This harmonizes with all the teaching of the New Testament regarding salvation.

Grace versus Works.

The preposition "EN" puts salvation on the basis of works, whereas the preposition "EPI" puts it upon the basis of faith. The theological and psychological harmony of the New Testament is preserved by the use of the latter preposition. Works says, depend upon ordinances, whereas grace says, depend upon Jesus Christ for the remission of sins.

The Apostle Paul in *Romans 3:21 to 5:1* clearly

sets forth salvation by faith. He shows the futility of legalism to remit sin. He likewise shows the failure of self effort and good works. Forgiveness is wholly a matter of grace, the realization of which rests solely upon an act of faith.

Satan is constantly endeavoring to shift the basis of salvation from grace to works. Works expressing itself in character building or dependence upon external observances for cleansing from sin. His subtlety is evidenced by using men of undoubted ideals and character to further false teaching.

During the recent visit of Dr. Sherwood Eddy to China, Rev. R. A. Jaffray tells of a little meeting that was called where Dr. Eddy invited criticisms or suggestion on his messages. A Chinese pastor said, "I noticed that you spent the best of your time and laid the stronger emphasis on the character and teachings of Christ.

"May I suggest that you rather lay stress on the death and resurrection of Jesus Christ—for it is these two points that make our gospel message distinctive and entirely different from all messages of other religions."

(c) *Baptism.*

Water baptism was a part of the instruction given by Peter. We have seen that it possessed no saving or sin-remitting value. It is, nevertheless, vitally related to the experience of salvation. It is a symbol. It symbolizes the death, burial and resurrection of Jesus.

When you exercise faith in Christ as Saviour, experimentally there is reenacted in you that which took

place historically and physically in the life of Jesus. He died. When you repent and believe on him, you die to unbelief. A crucifixion has taken place in your will.

Your sins are buried in the atoning death of Christ. They are submerged in a fountain that is filled with blood. These sins are buried. You are exempt for time and eternity from the guilt and condemnation of sin.

Simultaneously with the act of faith resulting in the burial of our sins in the atoning death of Christ, is the regeneration of heart. This is effected by the Holy Spirit who lifts us out of the grave of sin.

We emerge from the watery grave, just as Jesus emerged from the tomb, to walk on resurrection ground. By the operation of the Holy Spirit we are lifted from a horizontal to a perpendicular.

One of the earliest patients at the dispensary in Toro (Uganda) was an old man who came to receive medicine for an ulcer. He became possessed with a desire to know the truth, and was put into the old men's Bible class for instruction. One day he came to the missionary with streaming eyes and said, "I want to be baptized."

The missionary asked him, "Mpisi, will baptism save us?" And he answered, "Oh, no, only Jesus who died on the cross." "Then what is the use of baptism?" "Well," said he, "Christ told us to believe and be baptized and it shows we want to leave our bad habits and follow the habits of Christ."

That simple-minded, untutored old man had caught the true meaning and purpose of baptism—salvation from sin through the Saviour's atonement; an act of obedience to Christ's command;

and a sign and seal of the covenant of grace, followed by a life of true devotion.

Baptism a Symbol.

The act of baptism becomes a seal of a previously wrought experience in the soul. It is the outward seal of an inward transaction. The form of baptism, as the scholarship of the world agrees, was by immersion. The change was made by ecclesiastical authorities at a later date.

Jesus in the Jordan prophetically declared by his immersion the historical fact of Calvary, the tomb and the resurrection. He also declared the fact of the regeneration of the believer and set his seal upon the method of symbolizing that fact of experience.

It is both curious and interesting to note the large number of people who will agree concerning the historical facts of the death, burial and resurrection of Jesus, and the experimental facts of regeneration of the believer, who reject with a great deal of emphasis the only baptism that symbolizes the facts of this death, burial and resurrection, and the death, burial and resurrection of the sinner spiritually.

V. The Holy Spirit.

Peter assured those who obeyed, the fullness of the spirit. They were to have conscious knowledge of the third person of the Trinity indwelling them as teacher, guide and illuminator.

This is to be the normal experience of all trusting souls. Many are desirous of the fruits of the spirit and

are denied the blessing because of failure to obey. God gives his best when we give our best. Complete obedience entitles to full salvation.

The Holy Spirit, following the work of regeneration, is an illuminator of the Word and the mind. He comes for the purpose of guidance into spiritual realities. The people whom Peter was addressing were in need of the witness of the spirit. Nicodemus was in need of the same experience.

Upon one occasion in early boyhood I visited Payne's Fireworks on its first visit to Atlanta, Ga. Upon arrival at the fair grounds late in the afternoon I observed a great trellis or framework of iron some hundred and fifty feet high by one hundred feet wide.

I could not make out the outline in steel while the sun was shining. It was vague and indistinct. When night came on and the program began they came to this framework of iron and with a torch set fire to the design. Immediately the face of William McKinley came out in clear relief. He had just been inaugurated president of the United States. His face was twenty by thirty feet in dimension.

General Joe Wheeler came rushing down the iron framework with his cavalry on horses of fire. Everybody recognized these men. The illumination extended for miles around. It was a wonderful sight.

The coming of the Holy Spirit does that in the mind and heart of the one who follows the instructions as

given by Peter. Up until that time the mind is in confusion and spiritual truth is vague. He makes plain the person and work of Christ. My unsaved friend, let me plead with you to repent, believe and be baptized.

VI

THE CERTAINTIES OF PAUL

Text: *II Timothy 1: 12*—"For the which cause I also suffer these things; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Romans 8: 28—"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

II Cor. 5: 1—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens."

Romans 3: 23—"For all have sinned and come short of the glory of God."

We are living in a critical age. The scientific method is responsible for this attitude of mind. It is an age of investigation; uncertainty is the mental attitude in our temples of learning. This uncertainty has created the demand for investigation.

Uncertainty has become a cardinal virtue, while dogmatism is regarded as the blackest of sins among a certain class of thinkers. It has been my observation for some time that this group who think the attitude of uncertainty is the highest type of piety and virtue are equally as dogmatic in their denials.

They are guilty of the same sins that they condemn in those who accept the Bible as the revealed Word of God.

Paul was mentally the topmost man in the New

Testament. Experimentally and theologically he was prepared to speak with authority. He was an agnostic, gnostic and dogmatist.

I. Agnostic and Gnostic.

There were two schools of thought outside of the bounds of Revelation, in the days of Paul, that boasted with a good deal of pride their positions on knowledge.

These schools were the Agnostics and Gnostics. The Agnostics said, "We do not know anything." The Gnostics said, "We have gone further in the realm of knowledge and philosophy than the average Christians. We know all things."

Between these two positions Paul took his stand. He was an agnostic on some things. There were some things he did not know. He humbly and frankly said so. The spirit of agnosticism is to boast of its ignorance. The spirit of Paul was to confess ignorance reverently, and hopefully of full knowledge ultimately.

Gnosticism claimed for itself more than it could deliver. It claimed to have explored all of the mystery elements in religion and reduced it to a rationalistic basis. They gave themselves to genealogies. They were explaining the universe and man in the light of boasted intellectual superiority. They pitied Christians who experienced and taught the supernatural elements in the religion of our Lord Jesus Christ.

Paul had penetrated further than any other of the apostolic group, into the hidden mysteries of God. He was God's topmost apostle. He could meet any Gnostic professor, "I too have penetrated intellectually into the mystery of God, and can speak with a degree of knowl-

edge, that is entitled to respect, from the intellectual standpoint, equal to any Gnostic.

Paul took his stand between these two groups and poured forth a volley of revealed truth with such terrific force and certainty as to shatter the claims of both schools. These same groups in the twentieth century cannot stand the bombardment of Paul.

The spirit, method and conclusions of science have created widespread doubt on the eternal verities. Our students are returning from our schools, boasting of their attitude of doubt. The schools have destroyed faith entirely in the souls of some of our college graduates.

There is being felt on every hand a need for certainty. The crying need of this age is faith. The speculative attitude of mind, is destroying us. We are desperately in need of revival of religion that will bring us back to solid foundations.

II. *Paul a Dogmatist.*

Paul proclaimed his certainties. He never closed a discussion that had an element of doubt present, concealed or unconcealed. As you march with his majestic mind and heart through his writings, you are conscious of spiritual certainty.

There is no wavering in essential truth. He speaks with precision, certainty and consistency. There are no theological contradictions in his writings. He did not have to create a theological limbo as did St. Augustine, a theologian of the fourth century, to save him from embarrassment.

Paul reached no empasse that made necessary a theological trick to save him. There is consistency

throughout his entire discussion. This consistency is equally as strong psychologically.

This intellectual giant of the Cross of Christ squared the experimental by all the tests of his teaching. You are conscious as you study the doctrines of this master mind that you are in complete harmony with the thing taught and the thing experienced. Truth has an eloquence all its own. You find in Paul truth revealed and experienced producing an eloquence, that convinces all reverent searchers for truth.

III. *Paul Certain of his Conversion.*

Paul was a converted man. He was certain of this. This consciousness was both elemental and fundamental. The background of all his teaching was that knowledge comes only from personal relations with Christ in his soul and out of this fundamental experience he pointed men, the way to God.

Scholastic degrees often express mental astuteness and wide horizons in the realm of knowledge. They cannot, however, confer spiritual knowledge upon one. This knowledge comes only from personal relations with our Lord Jesus Christ, the Saviour of men. In this personal experience lies power of a spiritual character.

It may be argued by some that to set up Paul's conversion with its dramatic elements is a wrong standard, to be set up to-day. We readily grant that the dramatic elements of an external character in his conversion are not present in the conversions of to-day; but we affirm that the experience of regeneration as set forth in the New Testament is a standard for all ages.

We further declare that in the spiritual change ex-

perienced by those born the second time there are dramatic elements that are internal. The soul experiences such wondrous knowledge and emotions that forever after, they live spiritually in the realm of certainty. Experienced knowledge is the highest type of knowledge. Paul had this kind. It is not subject to a laboratory test for either authority or finality.

Paul was a Jew. He was a Pharisee. He knew all about his family tree. He was proud of it. Intellectually he was the equal of any and the superior of many who posed as teachers.

He was zealous religiously. He was a persecutor of the people of "The Way." He came under conviction of the error of his way. His soul experienced an upheaval. He heard the call to a change of heart. He obeyed instructions and reported to Ananias, who told him words whereby he was saved.

The scales fell from his eyes. He was in the light of a full fledged experience in grace. There was certainty ringing through his every utterance from that time forth. A modern Jew had an experience that breathes the same atmosphere of spiritual certitude.

Nearly twenty-five years ago, a Russian Jew of great learning named Joseph Rabbinowitz, was sent to Palestine by the Jews to buy land for them. He went to Jerusalem. One day he went up to the Mount of Olives to rest. Some one had told him to take a New Testament as the best guidebook about Jerusalem.

The only Christ he had known was the Christ of the Greek and Roman churches, who were his persecutors. But as he read the New Testament he

became acquainted with the real Christ whom his Old Testament scriptures had foretold, and his heart grew warm. He looked off toward Calvary and thought: "Why is it that my people are persecuted and cast out." And his conscience gave him the answer, "It must be because we have put to death our Messiah." He lifted his eyes to that Messiah and said, "My Lord and my God."

He came down from the Mount, a disciple of Jesus Christ. He went home to Russia and erected a synagogue for the Jews, over the door of which is written "Let all the house of Israel know assuredly that God hath made this same Jesus, whom ye have crucified, both Lord and Christ." He always took his text in the New Testament and found a straight path to the Christ. He did not the less love his Old Testament, because as he said, "It all points to Jesus Christ, the world's Messiah."

The tragedy in our present day is that in many of our pulpits, Bible classes, schools, Y. M. C. A.'s and Y. W. C. A.'s, and summer assemblies we have teachers who are speaking on religion who lack the experience of regeneration. They don't know what the new birth means experimentally. Their whole ministry and testimony lack the positive note of a personal experience with God. Blind leaders of the blind. We need more people who possess an experience of grace such as Zinzendorf.

A German artist, redeemed from the life of a debauchee, painted a picture of the Christ. His

heart was so filled with love for his dying Saviour that every line, shading and color blended into that incomparable expression of the love of Jesus for the lost. The picture was hung in the village church. Underneath was inscribed:

“All this I did for thee;
What hast thou done for Me?”

The painting attracted many people. One fine morning a young scion of nobility sauntered up the aisle, until his eye fell upon that Christ-face, wrought by the Spirit of God through the heart, head and hand of the converted artist. Surpassing love shone in every feature. Blood flowed from the riven side, thorn-pierced brow and lacerated hands and feet.

As he read the inscription and looked again with eager curiosity at the tender compassion of that love-lit face, a new conception of the suffering love of Jesus was born within him. Surely he who had thus died had a claim upon his careless life.

Thus he sat for hours, and never took his eyes from that wonderful face. The day was nearly spent, and the twilight found Count Zinzendorf on his face with broken heart confessing his sins, and with streaming eyes yielding his life to the Saviour of his soul and the conqueror of his heart.

IV. *Paul Was Certain of Sin.*

Sin was to Paul a fact of experience. It was a malady. It was not intellectual darkness that could be removed by education. It was not social inferiority that could be improved by cultural methods. It was not physio-

logical that could be cured by medical means. Sin was a state of a spiritual nature.

This condition was humanity wide. The most extended statement to be found on the nature and results of sin is in *Romans 1: 18 to 3: 23*.

From *Romans 1: 18 to 1: 32* Paul deals with the immoral Gentile and shows him to be guilty and hopeless in sin. In chapter 2, *1: 16* he deals with the moral Gentile and shows he, too, is in sin and hopeless. He next deals with the Jews *2: 17 to 3: 9*, and shows that while they possessed the divine oracles they were guilty and hopeless, diseased, speechless, doomed and dead in sin.

Paul was sound on the sin question, he was therefore sound on the salvation question. No man ever goes wrong on the salvation question who remains sound on the sin question. Paul knew a remedy for the condition.

He introduced that in *Romans 3: 21 to 25*.

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets:

"Even by the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believed; for there is no difference.

"For all have sinned, and come short of the glory of God.

"Being justified freely by his grace through the redemption that is in Christ Jesus whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

Much of the modern mind has rejected the fact of sin as a spiritual malady. It admits something is rad-

ically wrong. It seeks to remedy the condition with sociological nostrums and deny the need of the Cross. The rationalistic mind hates the Cross to-day as much as does the Mohammedan.

Some years ago a European was captured and held for ransom by a Mohammedan tribe in North Africa. The time at his disposal was devoted to sketching, and many of the natives were delighted at the exhibition of his skill. They determined to use it to the advantage of both; he was to draw for them the plan of a mosque, and in return he was to get his freedom.

The drawing was eventually produced and was considered excellent until some keen observer noticed that the building was to be in the form of a cross. So angry were they that they immediately put the architect to death. Even so was it with the rich young ruler. He admired the plan of salvation, but objected to the cross.

The apostle condemned the efforts to establish self righteousness and character building as a remedy to redeem. There was no cleansing value in self righteousness. Only the righteousness of the Righteous One was acceptable to God. Man's effort was a failure.

D. L. Moody says: "Some one has said that a little fly in Noah's Ark was just as safe as an elephant. It was not the elephant's size and strength that made him safe. It was the ark that saved both elephant and fly. It is not your righteousness, your good works that will save you, rich or poor, learned

or unlearned, you can be saved only by the blood of Christ."

V. Paul Certain of Unfailing Love.

Romans 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Paul was certain of the unfailing love of God. It was not a dim hope with him. It was an assurance. It was a certainty. He believed in the sovereignty of God. He was not a fatalist. He believed that man was a responsible free agent. He denied in his faith and teaching the doctrine of paganism—that we are all the creatures of a blind chance.

He emphatically set himself against that soulless view of man. He knew that the events of his own life were not blind chance. There was much that was unpleasant, undesirable, and painful in Paul's life.

He had a life-time infirmity. His loyalty to Christ resulted in scourgings, loss of friends near and dear, stonings, floggings and at last death. It was a hard and rough life, filled with grief, heartaches and trials of every kind. In prison much of the time and yet in all his prison epistles you never hear a whine. He is full of optimism, resignation and faith, he believed in the unfailing love of God.

There was much in his life that was mysterious. He could not explain many things. He could trust all things into the keeping of Him who was unfailing love. He could trust himself to this love because he had knelt at Calvary and there seen the love of God in its outwork-

ing, He was the infinite, boundless, unfailing love of God. Paul saw God in Christ.

Romans 8:32, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things."

A tailor will place a piece of absorbent paper over the spot of grease and press down on it with a hot iron; and the warmth melts the grease and the paper absorbs it.

This is the way love defeats bad situations. It simply absorbs them. That is its peculiar power. But over and above all this is the transcendent fact that the world was made to run by the law of love, and love is the best hand for controlling it.

Love glorifies whatever it touches. As long as love is on the throne we need have no fear. This is true in human relations. When love fails darkness, despair and death set in.

"Keep love in your life, my friend,
If you would have perfect joy;
Keep love, never let her depart,
For who would his life destroy?
For life's no longer than love, my friend;
When love is no more, 'tis the journey's end,
And regret and fear shall your way attend,
Keep love in your life, my friend.

"Keep love in your life, always,
Though tempted to bid her go.
Keep love the bride of your heart,
If you would a true life know.

For life's no longer than love, I say;
With the end of love comes the close of day
And the chill of death 'mid the shadows gray,
Keep love in your life always."

It was said by Mr. Murray, the book publisher, that every time Tennyson's poems were printed an extra supply of the letters "l" and "v" had to be got, the poet used the word "love" so often. May love hold a similar place in the poem of our life.

The love of God is unfailing.

"Love is not love that alters,
When it alteration finds."

God's love never fails even though we fail. We are in love's keeping all the while.

Romans 8:35-39, "Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution or famine, or nakedness, or peril, or sword?

"As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

"Nay, in all these things we are more than conquerors through him that loved us.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor power, nor things present, nor things to come.

"Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

VI. *Paul Certain of Eternal Life.*

II Cor. 5: 1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Roman and Greek philosophy was filled with the speculative regarding the experience following death.

Plato and Socrates dominated the Græco-Roman world of thought about life here and especially hereafter.

There is something pathetic in the gropings of men for information on life beyond the grave. Many turn to psychical research, societies for comfort, and find no sure word. Others turn to vulgar spiritualism with all of its fake mediums, to gain some crumb of information regarding life hereafter.

The modern mind in its denials of the supernatural is fast plunging the young minds of to-day who are devoid of religious foundations, into Sadduceeism. It is the only logical conclusion the evolutionist can arrive at; Speculation of what lies beyond the grave will become the order of the thinking of to-morrow. There is no one to blame for this tragic condition except our godless colleges.

Paul's certainty of life beyond the grave comes as the sunrise to banish a dark night of doubt. There is nothing hesitant or halting in his statement. He is not giving expression to some emotional impulse. Neither is he using figures of speech in some poetic turn. He is stating solid fact.

In the presence of death he stood exultant. Psychologically he would have broken down if he had been a dreamer or a mere idealist with a shimmering sheen of philosophy regarding life after death. On the contrary he was full of joy at the prospect.

Phil. 1:23-25, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better.

This certitude of the apostles constituted the bed rock of his thinking. As you fellowship with this master mind in all of his writings you are ever in the presence of this great background of certainty. Paul was not an agnostic on death and life beyond the grave. He knew some things.

He was not a gnostic on this subject. The gnostic professed to know all things. Paul did not know all things. He said, "We see through a glass darkly now." This statement set boundary lines for knowledge in the present life. He took his position between these two heresies.

Paul was a dogmatist. What he knew, he knew. He not only understood what he knew, but he knew that he knew it. The knowledge he had on life eternal was not obtained by the laboratory method. It came as a direct revelation from God.

He spent three years in the silence of the Arabian desert going to school to God. This was ample time for any revisions or corrections to be made from earlier visions. No corrections were made. He came out of this period of revelations a dogmatist.

Paul would be denied admission to-day to some of our high seats of learning and to hundreds of so-called evangelical pulpits because of his dogmatism. The

modern mind, scientific and theological, in many places is sick. It cannot stand the strong meat of certainty. It regards dogmatism as the chief sin in the realm of thought.

There is nothing that this perplexed, blinded, sick world of ours needs so much to-day, as the proclamation of a gospel of certainty. It is sick and tired of conjecture, speculation, unbelief and uncertainty.

Paul was certain of his Saviour. He was certain of the fact of sin. He was certain of the unfailing love of God. He was certain of the house not made with hands eternal in the heavens. These certainties he went everywhere preaching.

The truth stirred up opposition and organized persecution. This did not deter the apostle. He was not spreading "guesses" or "perhaps" or "in all probability" theories. He was proclaiming certain knowledge.

Paul was certain that we have a house not made with hands. This certitude gave him a positive gospel with which to go to a sick world and inspire hope in the breasts of men everywhere. He had something to preach. His gospel was an Evangel. It changed the present and future for every believer.

He knew the risen Christ experimentally. He knew the power of the resurrection. He knew the prospect of the future.

Phil. 3:30-31, "For our conversation is in heaven, from whence also we look for the Saviour the Lord Jesus Christ;

"Who shall change our vile body, that it may be fashioned like unto his glorious body, according to

the working whereby he is able even to subdue all things unto himself."

This knowledge saved in the present. It saved from the past and would save in the future from all uncertainty. It would make death, if the Lord tarried, even a gateway to promotion. It would rob death of its sting.

Mr. Campbell told a story of a little child who, when her father came to kiss her before she slept, used to say "Goodnight, father, I shall see you again in the morning."

And when the little mite fell ill, and her father came to kiss her for the last time that was still her greeting, "Goodnight, father, I shall see you again in the morning."

The summit of Paul's certainties was that our Lord would return with his bride, the redeemed, and reign on the earth. In the glow of that expectancy he was an optimist. He radiated this hope wherever he went. He rejoiced in the glorious prospect.

A Christian woman was once talking to a servant of Christ about the assurance of her safety in the Saviour, and said, "I have taken a single ticket to glory, and do not intend to come back." Whereupon the man of God replied, "You are going to miss a lot, I have taken a return ticket, for I am not only going to meet him in the glory, but I am coming back with him in power and great glory to the earth."

VII

RUIN, RAGE AND REDEMPTION

Text: *II Kings 5: 1*—"Now Naaman, Captains of the host of the King of Syria, was a great man with the master, and honorable, because by him the Lord had given deliverance unto Syria: He was also a mighty man in valor, but he was a leper.

5: 10-12, "And Elisha sent a messenger unto him saying, go and wash in Jordan seven times and thy flesh shall come again to thee and thou shalt be clean.

"But Naaman was wroth and went away, and said, behold I thought he will surely come out to me, and stand and call on the name of the Lord, his God, and strike his hand over the place, and recover the leper.

"Are not Abana and Pharpar rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? So he turned and went away in a rage."

Naaman was a retired captain of the host of Syria. He occupied an important position in the military machine of the Syrian government. He was a great *strategist*. He was endowed with *political* ability, as well as military position.

Financially he belonged to the wealthy class. If he were living in the present day and time he would own a Cadillac, Packard or Lincoln as his dress-up car to drive around on the boulevards in the city; and if he wanted to go somewhere and be sure of getting back he would own a Ford or Chevrolet.

Socially he belonged to the four hundred. Military position has always carried with it social recognition and prestige, whether the individual in question possesses any culture or not. This in a large measure is due to the influence of women who adore the soldier ideal.

It expresses courage and women deeply admire that characteristic.

He was a man of *valor*. He wasn't afraid of an individual or power. He lived on the conquering side of every issue. He was courageous, optimistic and determined in his policies. He was the Theodore Roosevelt of his day. The spirit that characterized Theodore Roosevelt as he led the charge up San Juan Hill also possessed this man Naaman. He was far from a weakling. He wasn't afraid of God, man nor devil.

Personally he was *egotistical* to the core. This constituted a part of his spiritual malady. The strutting spirit goes with military authority. As we look back to the recent World War we are provoked to laughter by this spirit that characterized some of our new made captains and colonels. Naaman did not know any one greater than himself. This bars one to further progress along any line.

Spiritually he was a materialist. He valued everything from the standpoint of dollars and cents, men and munitions. He knew nothing of the power of the supernatural. He is on his way to a great discovery. This discovery will revolutionize his life. There will be a great struggle with the contending forces of pride, conceit and self will before he enters into his blessing.

Dunn and Bradstreet would have given him a financial rate of G. A. A. No. 1, first credit rating which means one million. The business world would have acclaimed him as an asset to any community.

I. *Naaman the Leper.*

There was one thing that unfitted Naaman for the

enjoyment of many other things in life. *He was a leper.* He was ostracized from society. The poor were forced into leper colonies when no longer able to provide for themselves. Because of his wealth Naaman was able to maintain himself on his own estate, thus ostracizing himself voluntarily.

It was the custom in those days to divide the spoils of war, between outstanding individuals of a given nation, when it returned from the battlefield, a conqueror.

There was war between Syria and Israel. Syria was victorious. When the division of the spoils was made, a little Jewish maiden was assigned to the home of Naaman, to act as maid for his wife. This maiden, observing the condition of her master, gave expression immediately to her unbounded faith in the representative of Jehovah down in Israel.

“And she said unto her mistress, Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy.”

The testimony of this child is startling. It reveals a *sublime faith* in the God of the impossible; it also reveals the kind of a home she was reared in. Children reveal in the most frank, artless and sincere manner possible, the strength and weakness of the home, and its precepts and examples.

I was calling one day upon a sister who saw me coming up the walk; she rushed into the parlor hastily dusting the furniture and putting the family Bible on the center table. Upon our greeting, she ushered us into the parlor, and began to talk enthusiastically about the church, and its activities.

Presently her darling dumpling, about two and a half years of age, came in and went over behind the piano, and brought out the devil's prayer book. There were fifty-two pages in this book, comprising aces, kings, jacks, queens. She opened them in fan shape position before me and said, "Pretty, pretty, pretty."

Children can always be depended upon to speak up at the wrong moment and say the most embarrassing things possible. They do not wear a mask, they are frank and sincere.

Mrs. Brown was giving a dinner in honor of Mrs. Smith. When the end of the meal was reached and dessert was being served, Mrs. Smith asked for cake the second time. Little Dorothy said, "Mrs. Smith, do you like cake?" Mrs. Smith replied, "Yes, Dorothy, why do you ask?" Dorothy said, "Cause mamma said you did not have a bit of taste."

Children talk too much for the comfort of older people. After all they reflect the views and ideals of the home. How painfully embarrassing they make it for the parents at times.

I am reminded of a story of a boy, whose father told him that the minister was coming to the home, for a visit that day, and that he must be seen and not heard. The father said, "Young man, if you open your mouth, while the preacher is here to-day, remember I have peach tree limbs that have never been cut, and I will wear them out on you, if you talk."

The boy saw blood in his father's eye and took

him at his word. In a few hours the minister came up driving a pair of magnificent black horses. Johnnie was standing out in the front yard. The minister greeted him, but Johnnie refused to reply.

The father came out of the house presently and the minister said, "My brother, I am sorry about your child." The father replied, "What is it that gives you trouble." The minister said, "He is dumb."

The father said, "You are mistaken, he is not dumb. I told him that the preacher was coming to our house to-day, and for him to keep his mouth shut, for children talk too much."

The father turning to the boy said, "You may talk to the minister, Johnnie, but be careful what you say." The boy looked up at the minister, and asked him if those two horses belonged to him. He replied, "Yes, why do you ask?" He said, "Because daddy said that a one-horse preacher was coming here to-day."

The Jewish maid in the home of Naaman spoke her faith in God's servant, and her faith in God, upon the first difficulty she encountered in a heathen land. She revealed the fact that her home life was definitely religious.

Naaman heard about the faith of this child and sent for her. She appeared before him in full confidence of the certainty of blessing for her master if he would make a visit to her prophet and minister down in Israel.

A drowning man will grab at a straw. This man was in the throes of a deadly malady. He was willing to

follow the lead, of any one, if there was the barest possibility or hope of recovery.

The testimony of the maid was so convincing that he ordered his superintendent to prepare for the journey. Among other things included in the preparation was a letter of introduction from the King of Syria to the King of Israel.

This letter was a formal greeting from one king to another, coupled with the statement that Captain Naamen, a citizen of the Syrian government, was visiting in the bounds of Israel, in search of a cure for leprosy and that any consideration shown him would be a courtesy toward the government of which he was a subject.

The King of Israel, upon reading the letter, *went into a rage*. He construed the letter as a smoke screen, behind which a leper was hiding, to discover the fortifications of Israel, and her general military condition. The king went up in the air and exclaimed, "Am I God, can I kill and make believe? Just as well talk about cutting off a man's head and then putting it back on, as to talk about leprosy being cured."

The King of Israel had been whipped by the Syrian government. He entertained a deep hatred toward Syria. He had his green eye goggles on and the whole world looked green. Malice always misconstrues. You cannot hold malice toward any one, and give them a square deal in your thinking.

The attendants at the court took the king in hand, and explained, that he was in error in his judgment. The prophet Elisha was who he was seeking, and that the purpose of the visit of Naaman was sincere. He was looking for a cure for the most dreaded disease.

The most foolish man I have ever seen was in a leper colony in Kummoto, Japan. He was an American. His eyes were eaten out. His nose was gone. His fingers were eaten off.

He was paying five dollars about every other day, taking absent treatment from a practitioner of Christian Science up in Tokio who was telling him in each treatment that his disease was only the error of mortal mind; that in reality he had no disease.

The only way that any one can become a Christian Scientist is to commit mental suicide and hand over his thinking to a dead woman.

The morning newspaper silently, but surely, overturns every postulate and conclusion of Christian Science every day we live. It is not necessary to go to the Bible, for proof of the falsity, of this theological humbug.

The King, upon being advised by his courtiers, gave permission for Naaman to proceed to Elisha's house. The equipage now turns from the palace where the great of earth live, to the small cottage, where the great of heaven are domiciled.

Upon arrival at the door of the prophet, Elisha sent a servant to deliver the sermon to the Syrian leper. The sermon was short and to the point.

II Kings 5:10, "And Elisha sent a messenger unto him, saying, Go and wash in the Jordan seven times and thy flesh shall come again unto thee and thou shalt be clean."

You will observe that the element of *personal co-operation* is set forth in the instructions. A divine bless-

ing is promised. This leper was in search of the very thing promised. The method of realization enraged him. It called for coöperation different from that which he had planned.

I make bold to say that no one ever has received a definite blessing from God, who did not coöperate with God in the blessing sought. The prayer of the publican was short and to the point. It does not require a long prayer to reach God. It does not require a long sermon to reach a humble, inquiring sinner's heart.

Obedience is required on the part of the seeker before blessing can be experienced. We have in eastern North Carolina a group of people known as "Ironsides," "Terrapin Backs," "Primitives," or "Hardshells." They believe in the doctrine of fatalism, namely that everything was foreordained from all eternity and that free agency does not exist at all in the matter of the soul's welfare.

A man proclaiming this doctrine of fatalism was out in a forest among the wood-choppers who were felling trees. A large tree began to fall in the direction of the Hardshell brother. Some one yelled, "Get out of the way."

He ran like a turkey. After the tree had fallen, he came back. They said to him, "Why did you run? If it was ordained that you would not die to-day, the tree could not have killed you. Your doctrine breaks down."

He replied, "You have me down wrong; God foreordained that I should have a pair of good legs and when the tree began to fall, I should use them

to protect my life. I only did what was fore-ordained."

If this man would only have transferred his thinking concerning his body and its protection over into the realm of his souls' need, he would have exercised faith and free agency in the matter of the salvation of his soul.

God has endowed us with intelligence, will and emotion. He has given us the liberty to choose our destiny. He has given us the responsibility of choice. We deliberately put God in the position where he can do nothing for us.

The Apostle Peter clearly sets forth the elective plan of God, the dispensation of grace through the sacrifice of his Son, and the sanctifying work of the Spirit, based upon obedience.

I Peter 1:2, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ, grace unto you, and peace be multiplied."

Naaman is required to obey God's plan before receiving the blessing. He came with his own plan. His preconceived ideas were so strong in their opposition to God's plan that he resisted at once the method employed by the prophet.

Preconceived ideas have stood in the way of progress of the race from time immemorial. History both profane and religious, abounds in illustrations of this fact. The rich young ruler came to Jesus with this condition of mind. He went away without a blessing.

Naaman made up his mind in advance what ought to

be done. The prophet did not employ the method that suited the Syrian leper. He said, "Behold I thought." That was just his trouble. He had his thought, this reflected an internal malady spiritually. Leprosy of soul flashed out. He turned and went away in a rage.

Naaman is not the last sinner who has gotten mad with the preacher. The method of Elisha offended the dignity of the leper. He exploded in his rage and left the house of the prophet, figuratively speaking, mad enough to bite a ten-penny nail in two.

How often we have seen sinners in meetings like this, go into the spirit of resistance to truth and become infuriated at the method, employed to bring men out of darkness into touch with Christ. Some become so offended as to go away criticizing the service, the servant and the method. It never dawns upon them to criticize themselves for acting so foolishly.

Naaman was done with the prophet. Oh, yes, he was a leper, with an incurable disease, and his only hope was in God, and yet he did not propose to have his pride offended by such method as Elisha used. He would offer substitutes for the method of the prophet.

The sinner in many instances is quite anxious for salvation but he wants it his way rather than God's way. He does not propose to humble himself in the sight of the Lord. The big I in Naaman repeats itself over and over in the attitude of sinners in an audience like this: There is no hope for any one until he reaches the condition of the publican in spirit.

St. Augustine was asked what is the first article in the Christian creed. He replied, "Humility." He was asked the second article in the Christian

creed. He replied, "Humility." He was asked what is the third article in the Christian creed. He replied, "Humility."

Naaman had to learn this. Every sinner does. Pride, conceit, egotism, self-will are foes to spiritual progress. The servants of Naaman became personal workers with the proud Captain and said to him, "If the prophet had bid you do some great thing you would have done it." Naaman would have been glad to do something great and spectacular.

He came down to visit the prophet, not as an object of charity. He brought along ten changes of raiment, each worth \$2,000 in American money. He brought ten talents of silver, each worth \$1,563 in our money. He also brought 6,000 shekels of gold, each worth \$9.60, making a total in round numbers of \$100,000.

He proposed to pay the prophet for his services. Many of the present day preachers doubtless would have yielded to the demand of this man for a special method, and in turn accepted his money, with the laudable motive, to use it in the extension of church equipment and missionary endeavor.

Elisha was not trimming his method to suit the demands of a man of wealth. Money was inconsequential to this man of God. No one could buy him or cause him to modify the method. He was loyal to Jehovah.

Naaman had to learn the *deepest truth* in all the Bible, namely, that God is a giver and not a receiver, from the sinner. Favor with God could not be bought with iron men. It required the spirit of a child in implicit obedience. That was exactly what Naaman did not want to render.

The *personal workers* continued their persuasive efforts to get him to the point of humility and obedience. Finally we find him down at the river. He enters the yellow, muddy river Jordan amid the gaze of the crowd gathered on the banks. He plunges, once, twice, thrice and upon the fourth plunge, makes an examination of himself to find that no change has taken place thus far. He doubtless reasoned that there should be some change. The servants, however, urged him on to complete obedience.

He goes down the fifth time and the sixth and still there is no change. Doubtless he became impatient at this point, because he had gone six-sevenths of the way and no change had come. He was at the crux of the whole situation. He must render complete obedience or turn backward to a doomed future.

He makes the final plunge. His obedience is now complete. Instantly the miracle of cleansing was wrought. The cleansing was two-fold. His body was cleansed from the malady of leprosy. His soul was cleansed from pride, self will and egotism. Humility, gratitude and rejoicing now characterizes his soul. He comes leaping out of the water, giving praises unto God.

We get God's best when we give him our best. He waits for complete obedience before restoring and healing of spirit. The sacrifices of a broken and contrite heart are more acceptable than external formality in worship as symbolized in bullocks. Obedience is the pathway to blessing and power.

It is not necessary to go to the Jordan and dip seven times. It is necessary that we plunge by faith into the fountain filled with blood; there is no other method of cleansing the soul, of the malady of spiritual leprosy. It is that or nothing.

A lady attending a revival meeting in a Presbyterian church passed through her kitchen on the way up to the church, and said to her cook, "Slay the lamb, I am going to bring home the preachers to dinner."

The negro cook innocently looked up and said, "Missus, what must I do with the blood of the lamb?" She replied, "Throw it out, it means nothing to me."

Upon reaching the church the people were singing an old familiar hymn. She sat throughout the sermon in deep meditation. At the close of the message, the invitation being given, she went forward accepting the invitation for membership in the church.

The pastor was delighted to receive her, and asked the question. "What was it in my sermon that helped you to a decision?" She replied, "I am sorry to say that I did not hear a word of your sermon."

She then related the question raised by her cook concerning the disposition of the blood of the lamb. She said, "As I walked into the church this morning, the congregation was singing. 'There is a fountain filled with blood drawn from Emanuel's veins, and sinners plunged beneath that flood, lose all their guilty stains.' I said that is exactly what I have been saying about the Blood of the Lamb all my life. I have been saying throw it out, it means nothing to me. I saw my sin, and by faith, came to that fountain for cleansing while the sermon was in progress."

VIII

CHRIST OR COLLAPSE

Text: *Isaiah 32: 2*—"And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

The student of the Old Testament often runs across a passage revealing the depths of the riches of grace, that inspires the heart. We have in the passage under consideration a prophetic statement that enshrines the central mission of Christ in the New Testament.

The Pentateuch, Psalms and Prophecies are rich in their revelations of spiritual truth. Like the traveler of the desert who suddenly comes upon an oasis and refreshes himself with the limpid, sparkling waters flowing from hidden springs in a dry place, so, in the study of the Old Testament one is constantly finding the springs in prophecy, pointing onward to the period in which we now live.

I. *The Condition of Israel.*

Evil like a devastating storm had broken loose upon Israel. Materialism with its deadening blight upon the soul had settled down upon the nation. There was a metallic ring throughout the national consciousness.

False teaching had hurled itself against the nation like a tempest. A tissue of lies had been substituted for

revealed religion. The Decalogue had been scrapped and a man-made covenant had been solemnly voted as the rule of faith and practice. They were bankrupt spiritually.

This revolt and decay in the spiritual life of the people had unloosed forms of criminality, and general disregard for ethical practice, to such an extent that the entire nation, was in dire straits and facing grave consequences.

Apostasy was scorching the soul of Israel. Liberalism was bringing forth its fruit. Moral laxity was everywhere evident. Spiritual night was settling upon the people. They were on the verge of temporal bondage. Captivity would be the next experience.

Isaiah was in great agony and prayer over the approaching collapse. He went into a secluded place for meditation and communion with God. The prophetic candle was lighted in these periods of silence. He saw a man coming. This man was the only hope of Israel. He alone could save from complete disaster, and afford protection and refreshment, to the covenant people.

II. *The Vision.*

Centuries before the dawn of the Christian era, he saw a man! And what a man!! Who can describe Him!!! He was so many sided, and so beneficent in His ministry, death and resurrection, that He has engaged the attention of men in all walks of life.

Poets have woven about Him the garlands of lyrical expression through the ages. They never tire of giving expression to their emotions as they discover some new characteristic of the Saviour.

Sculptors have spent a life time with chisel, marble and fine imagination in their effort to make stone speak in eloquent terms of the strength, character, spirit, and personal appearance of Christ. Every art center in the world is filled with their efforts.

Painters have surpassed the sculptors in the number of age-tested and approved paintings of the Messiah. He is the source of inspiration for this branch of the artistic world. He is the model for Jews and Gentiles in the realm of art. No gallery is complete without a generous supply of the face and form of this Man.

Historians have expended their highest and best energies in setting forth the life and activities of the glorified Messiah while he walked upon the earth as the Son of man. The number of those attempting to set forth His activities is legion. Instead of diminishing, they are multiplying. He is the best subject matter historians have to build their age-abiding volumes around.

Musicians have interpreted harmony in the spirit and activities of our Lord to such an extent that the vaulted sky is resounding with praises every hour of the day, in some part of the universe, by radio. The enduring music of the ages is woven around the world's greatest expression of harmony in a person.

Infidels have not withheld their tribute of respect for the matchless character of the Son of God, while rejecting his teaching concerning the divine remedy for sin. They have placed garlands of their highest thought at the feet of Jesus Christ as the world's perfect Man.

Theologians, both Jewish and Gentile, have crowned him as the world's greatest religious leader. He occupies the center of thought of the religious world of the present day, regardless of theological bias. His teach-

ings challenge the respect of the thinkers, in all the great ethical religions.

The evangelical theologian has for twenty centuries presented to a lost world the deity and Messiahship of Jesus. They have pointed to His substitutionary work on Calvary for the remission of sin, and His resurrection for the justification of the believer. He is the world's only hope for total spiritual depravity.

Commerce has crowned him as the unique Son of God. It ascribes in all of its legal and commercial transactions the position of Deity. No other person in the history of mankind has ever changed the calendar. Every legal document signed, every statement made for material values, every check drawn on a bank carries the dating that the Son of God authorizes by his death, burial and resurrection.

This beginning of a new era in the spiritual history of the world, so effectively changed the calendars of the world that all races and all religions do business and think in terms of the Christian calendar. Nothing less than Deity could have accomplished the regeneration of the world's time table.

III. *A Hiding Place.*

Isaiah saw the coming One, as a Hiding Place. Confusion reigned throughout the thought world. Truth was blurred, as a result of the confusion. Spiritual authority had disappeared. Jesus taught truth. Never man spake like this Man.

He succored the weak and helpless. He sheltered the tried and the tempted. He gave peace to the broken-hearted. He restored broken minds and broken constitu-

tions. He raised the dead, and thereby conquered the grave. He conquered the hosts of hell. Demons foamed and gnashed at his commands. They departed with curses, because of the authority of the voice that drove them forth from the bodies of men.

Jesus conquered the grave. He preached to the spirits that were in prison. He declared that in himself was the fulfillment of the shadows and types of all the ages past. The righteous in the underworld of paradise were to find in Him the hiding place. They were led forth captive and carried into the glory and placed on high. Gifts were given unto men.

Was this man a man? Yes, and more than man! He was God's Man!! He was more than that—he was the God-Man!!! He came and fulfilled all that the prophet had seen in the vision of Him. He is still fulfilling that mission. Protection and life are realized the moment there is submission and obedience unto him.

Immediately following the world war a financial depression swept over the country. The small country bank suddenly found itself with frozen assets, impossible of liquidation. The city bank that had carried the small country bank found itself in a like position.

New York banks that had carried the city banks of the nation were in a similar position. A chill came over the industrial leaders of the nation. Paralysis in the commercial structure seemed inevitable. Some men, under the pressure of the moment, without faith and courage, suddenly lost their reason, and brought about self destruction.

The Federal Reserve banking system was the

one fiscal agency in existence, able to withstand the shock of the frozen assets of the nation. The financial life blood of this Federal Institution was turned loose upon the banking currents, and a new warm, pulsating, vibrating thrill came to commerce.

This thrill was felt all the way down the line to the farmer and cattle-raiser in the remotest section of the nation. If you ask any business man to give you a definition of the word "protection," he will point to this larger financial institution as a hiding place for the man exposed to bankruptcy and ruin. The tempest was on. The winds of disaster were sweeping across the land. The financial Gibraltar became a hiding place and protection to those caught in the gale of depression and ruin.

The sin-sick, storm-tossed soul finds in Christ spiritual protection. He is sheltered from the blasts of doubt and infidelity. Instead of the chill of materialistic thinking, he discovers in this Man shelter from the storm, that modern thinking has produced on the mental horizon of mankind.

We meet people daily who are up and going physically, financially, socially and mentally, that are spiritual paralytics. They are sinking in the sands of self, sin and ruin. They face the tempest of opposition to revealed religion. They suffer the storm of confusion from high places of learning. Many are saying, "Is life worth the struggle?" Epidemics of suicide are on in various centers of the nation among men of university grade.

Collapse.

Education has ignored Christ and the spiritual values connected with a vital relationship with him. Godlessness characterizes many of the faculties of the seats of learning. The dead hand of materialism in scientific study has produced a blight, and the student bodies are graduated spiritual corpses. They do not have the refreshing that comes from spiritual realities in the soul. Their well-springs of inspiration are no higher than the infidelity taught in the schools.

Our nation faces the need of a realization of Christ. He is our only hope. Our greatest danger does not come from the uneducated masses. Our peril is the educated minority who have left God out of their thinking and emotions. The inevitable result of this policy is national collapse. It is strange indeed that the educational world does not realize that it is plunging into abysmal depths. The blind are leading the blind fast into the pit of destruction.

A reversal of position and repentance for sin in the intellectual realm is the only way to avert disaster. The call of the hour is rising from every quarter for courageous voices to cry aloud and spare not at the betrayal of the high responsibility and opportunity which seats of learning have committed against sick, blind and paralyzed humanity.

Foes.

There are foes within and without, too strong for helpless man to deal with. Man is devoid of spiritual resources, in his unregenerate state, to cope with these

foes. A vital relationship to Christ is the only way to victory. Self is one of the most stubborn and tenacious foes. It resists submission and crucifixion. It refuses to walk the path of humiliation. Pride is like a rat. It grips and refuses to loosen its hold.

The most ferocious animal in creation is the "Hamster Rat." After it fastens its fangs into your flesh, rather than yield to the efforts to pull him away, he will submit to being beaten to pieces.

If it seizes the hand or foot of a person, it must be killed before its grip is released. As long as it has breath, it holds its unyielding grip.

Pride and selfishness set up their own ideals of life. Both refuse to yield one inch unless forced to do so. They are stubborn in their grip. They produce abnormalities of spirit. They suck the life blood out of otherwise strong personalities. They resent humiliation, and humility is foreign to their nature.

There is no substitute for Christ. Education and ethical culture, however valuable, cannot give to the fallen nature a heaven-born character and disposition. It can only make haughtiness more detestable, and equip it with instruments sharpened, so as to inflict torture. Jesus called men from this malady, to another experience of life. He said, "I am meek and lowly." "Take my yoke upon you and learn of me."

He is the hiding place for sin. Men are buried under the blight of a fallen nature. Guilt inherited and acquired is found everywhere. Historical, physiological and psychological facts prove the position of the Bible on sin.

During recent excavations being made in Egypt, the removal of a massive tomb from a grave made more than three thousand years ago, was undertaken.

Upon removal it was found that a young man had been buried there. He was alive when placed therein. There were evidences of a fearful struggle. The inner walls of the tomb were stained with blood.

The imprisoned youth had battered and fought in vain against the granite door of the silent dungeon. Death came to his relief. He was a prince, whom they desired to remove from his inheritance.

The unregenerate heart is in the prison house of sin. It has not ability to remove the doors that imprison. Struggle in vain as man may, he is helpless to reach the portal to spiritual freedom. The prophet foresaw the coming of the only liberator that humanity would ever have.

It is pitiful to observe the superficial diagnosis of the malady in the human family. Many well-meaning but misguided persons and agencies are seeking by sociological principles and programs to eradicate sin. Their process socializes but does not spiritualize. Respectability is not spirituality. Decency is not regeneration. Morality is no substitute for the new birth.

Gypsy Smith in 1918 came over to this country for some propaganda work. He stated recently, "The government sent me to America to do propaganda work. I spent three months there and came home. They sent me out again.

"Just before embarking on the second mission, I was at a luncheon with the late Lord Moulton, the expert of the Allied Powers on high explosives. I heard him say in an address, 'In the midst of this world's havoc and devastation and heartbreak, my only hope is the preaching of Jesus.'

"Upon boarding the boat I sat beside Professor Simpson, the grand-nephew of the discoverer of chloroform, and himself an expert on Russian affairs. He said, 'Gypsy, militarism fails, politics fail, education fails, social reform fails, Jesus has never failed.' On the same boat the President of the Board of Education for China was returning from consultation with the Allies in London.

"He asked for an interview, which I granted. His secretary, who acted as interpreter, plied me with questions. Our discussion came to an end by the startling statement of this educator, 'Sir, the only hope I have for my country is Jesus.'"

IV. *Christ and Satan.*

Inevitably we come to the realization that we need a hiding place from the power and program of Satan. He is here. That is an undeniable fact. None but those who have committed mental suicide will argue against the fact of his person and presence in a world that is rapidly rushing on to chaos.

He is the god of this world. He is the prince of the power of the air. He controls a principality in the world of evil spirits. The world lies in the wicked one. Satan possesses some land in the world legally. The courts have upheld his title to the land because it was be-

queathed unto him. This land is located in Finland. His dominion extends, however, in the moral realm to every section of the inhabited globe.

There is an athlete in Berlin regarded as one of the great wrestlers of the world. He is a giant in muscle power, and an artist in handling an opponent. He is renowned for his astute ability in the realm of physical prowess.

A fierce gorilla could twist a gun barrel like a reed. His strength is such that this wrestler would be weakness itself in a struggle with the giant of the forest. It would require but a few moments to take the count upon the world's renowned athlete.

Satan attacked the Son of God at the outset of his ministry. Each attack was repulsed by truth. He took the count upon Satan, so that he could say at the close of his earthly ministry, "Satan cometh and hath nothing in me." He was absolute victor over the prince of darkness.

He offers a hiding place from the power, subtlety and machinations of the arch-enemy of man. Christ is that city of refuge when the hounds of hell begin to yelp and bark on the trail of sinning man. The blood of the Son of God covers the trail and answers every false accusation of Satan.

V. Christ and the Wrath of God.

Again, we need a hiding place from the wrath of God. God loves the sinner, but so long as he continues in unbelief and rejection of the divine remedy for sin

he stands exposed to the wrath of God. Emphasis in recent years has been placed so heavily upon the mercy and love of God, that it has eclipsed the ethical content of the Godhead. Justice, judgment and punishment are terms that have largely gone from the thinking and vocabulary of many ministers and teachers.

The effect of this has been to set up a maudlin, sentimental concept of God, and the consequent burial of the truth of the great assize to which men will be brought for judgment. The ungodly must stand there and be judged by the only principle of judgment that God recognizes. It is that of the spotless character of his Son. All unregenerate persons will stand there to receive the just condemnation. Holiness that now seeks to woo, win and regenerate, will then be turned into justice and wrath.

Those who have found a hiding place in the Christ of God, will entertain no fears, doubt and misgivings in the presence of the Judge, who bears the prints of the nails in His hands. They found in him protection here and will find it there. The prophet sees in this hiding place not only protection, but refreshment. He is as streams of water in a dry place.

The world is thirsty. The tragedy is that it does not know it. It is seeking satisfaction in art, music, material gain and amusement. It is in a mad rush for satisfaction and peace. Countless thousands are famishing for the water of life. As spokesmen for the Eternal, we are commissioned to carry the word of reconciliation, and hold before the eyes of men the only refuge of the soul.

Arch Deacon Percy Webber, an evangelist in the Episcopal church, stated to us on one occasion

that he was traveling in Egypt in the desert section and observed a slowly rising sand storm, early in the morning.

Turning to his Arab guide, he said, "What does this mean?" The guide answered, "It means a storm lasting five to seven days. It will grow worse with each passing day until the sand throughout the desert is piled from four to eight feet higher."

Dr. Webber then asked, "What have you to suggest? Can we continue our journey?" The guide answered, "No! no! master. It will be at the cost of our lives to stay out on the desert. We are too far from Cairo to return. We must turn aside from our journey and go down across the desert twenty miles. There is a great rock, standing alone down there in the desert."

Dr. Webber readily agreed to the instructions. The camels were turned in the direction of the desert mountain. Upon arrival at two o'clock, they drove in behind this mountain in the cooling shade. To his amazement he saw springing up from under the base of the mountain a spring of cool, clear, limpid water. The canteens were full of hot water. These were emptied quickly. The cup was brought forth and Dr. Webber consumed several cups of refreshing, reviving, sparkling water.

The Arab guide followed his master in this most refreshing exercise. After the thirst of each had been appeased, the evangelist took from his wallet his Bible and read the passage we have had under consideration. He says, "Never before in my life was Jesus so real to me as on that occasion, through the mental, spiritual and physical senses and I ap-

preciated Him in the most satisfying way I had ever known."

Turning to his guide who was a Mohammedan, he read the passage and then pointed to the illustration of a rock in the weary land which acted as a shelter, and the spring in the desert which satisfied the cravings of a tired, thirsty body. Like Philip preaching to the Eunuch in the desert, he preached unto this Arab, Jesus.

After listening intently to the story he exclaimed: "Master, I never knew that before! I have been an enemy to Christ all of my life!! From this day onward I am not a Mohammedan, but a Christian!!! He began to drink of the waters of everlasting life."

"There is a Rock in a weary land,
Its shadow falls on the burning sand,
Inviting pilgrims as they pass,
To seek a shade in the wilderness.
Then why will ye die? O why will ye die?
When the shelt'ring Rock is so near by,
O why will ye die?"

"There is a Well in a desert plain,
Its waters call with entreating strain,
'Ho, ev'ry thirsting, sinsick soul,
Come, freely drink, and thou shalt be whole.'
Then why will ye die? O why will ye die?
When the living Well is so near by,
O why will ye die?"

"A great Fold stands with its portals wide,
The sheep astray on the mountain side;
The Shepherd climbs o'er mountains steep;

He's searching now for His wandr'ing sheep.
Then why will ye die? O why will ye die?
When the Shepherd's fold is so near by,
O why will ye die?

"There is a Cross where the Saviour died;
His blood flowed out in a crimson tide,
A sacrifice for sins of men,
And free to all who will enter in.
Then why will ye die? O why will ye die?
When the crimson cross is so near by,
O why will ye die?"

IX

DEFEAT TO VICTORY

Text: *Deut. 6:23*—"And he brought us out from thence, that he might bring us in."

We have in the fifth chapter of Deuteronomy the great Hebrew lawgiver presenting the ten words of the Law. Moses then proceeds in a sermon to establish the sovereignty, justice, and holiness of God, the author of the Law.

We move into chapter six to find Moses interpreting that Law. He shows that the essence of the Law is Love. God is a person of infinite tenderness, mercy and love. The Law will not be a pain to those that love the Lawgiver. Love is the essence of true loyalty. It makes obedience delightful.

Love is the backside of Law. There is great freedom in Love. There is also great jealousy in love. The presence of jealousy or the capacity for jealousy is proof of love. In our governmental life we have laws for conduct. These laws are proof of a jealous regard we have for society.

This same principle applies as between individuals. Where love binds two persons together, at once love establishes a boundary line around each. The presence of jealousy is proof of the boundary line which is but another term for law.

God is jealous, because He is love. The ten words of the Law are His boundary line for those He loves. If

you say you love some one and yet you are not jealous, you have never loved. Moses sets forth the Decalogue as proof of God's love. It was God's boundary line.

Home training of a religious character is next stressed as a means of maintaining the Law in the future. They were to teach religion in the home and thus make the nation secure and strong. The foundation of their prosperity lay in the religious home. This training was to include both history and revelation. Redemption was to be taught constantly.

I. Coming Out.

In the twenty-third verse, the doctrine of redemption is declared in its two-fold aspect. In the first aspect it was, "OUT OF." This truth was ever to stand out in Hebrew thought as the revelation of God's power, love and purpose.

Whenever Israel became indifferent and backslid, the prophets would come with burning declarations of the great deliverance from Egyptian bondage. This would refresh their memory and stir them to greater loyalty. This message of redemption would bring a revival of religion, most any time.

Redemption has always had as its basic idea, a deliverance from something. This fact is current in daily practice. Every time a mortgage is cancelled or an article in a pawn shop is recovered, a property value has been redeemed.

While this word redemption covers commercial practice, its original use was spiritual. It is a word with a divine content. The Hebrew people were delivered out of Egypt. This was effected by miracles.

This word redemption in its New Testament content has not changed. The deliverance from Egypt symbolizes the thing that transpires when a person receives eternal life. We are all in bondage to our fallen nature until redemption takes place.

Titus 3: 3, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another."

It is told of a famous smith of mediæval times that, having been taken prisoner, and immured in a dungeon, he began to examine the chain that bound him with a view to discover some flaw that might make it easier to be broken. His hope was vain, for he found from some marks upon it that it was his own workmanship, and it had been his boast that none could break a chain that he had forged. Thus with the sinner. His hands have forged the chain that binds him—a chain that no human hand can break.

Moses organized the Hebrew people for the deliverance. There was a general and serious determination to throw off the yoke of bondage. They were powerless themselves to effect their deliverance: It required the intervention of divine power to accomplish the miracle.

The deliverance was preceded by great disturbance. The act of Moses in slaying the Egyptian who was mistreating a Hebrew, revealed indignation and dissatisfaction of acute type. He was tired of his people being in slavery. The bondage was galling; his racial and

social conscience flashed forth in the presence of cruelty.

New resolution was born in the breast of this son of Abraham. Indignation is followed by brain work. God's time had come for deliverance. Plans were perfected for departure from the land of bondage. The announcement to this effect created a furore throughout the land of Egypt.

Organized resistance was at once manifested, especially from the capitalistic class and the Government. Such a program meant disaster for Egyptian vested interests. It was unthinkable. It was easy for Pharaoh to obey "His Master's Voice" and to refuse to allow them freedom. Presently such a disturbance as never known before or since broke forth in the land.

The historical experience of Israel in deliverance from the yoke of bondage is symbolic of the experience of a sinner. The sinner is in the service of Satan. Every unregenerated person is in bondage. There is no hope for a sinner as long as he is satisfied. It was dissatisfaction that laid the foundation for God to deliver Israel.

Heb. 11:24-29, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter ;

"Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season ;

"Esteeming the reproach of Christ greater riches than the treasures of Egypt, not fearing the wrath of the king ; for he endured, as seeing him who is invisible.

"Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

"By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned."

Dissatisfaction is the law of progress. This applies to saint and sinner. Satisfaction closes the gates to progress. Dissatisfaction ever keeps the gates open to something better. Dissatisfaction crystallizes into conviction. This conviction says to the soul, this is not the place for me. The Hebrews were stirred to action. The sinner is likewise stirred to throw off the yoke of servitude to the devil.

This is conviction. The demand of the present hour is for a message that will not disturb. Churches that have been asleep for years, want religious soothing syrup and sermonic morphine. They want theological narcotics.

Dr. Len. G. Broughton, founder of the great Baptist Tabernacle of Atlanta, Georgia, of which I had the honor to serve as assistant pastor three years, 1910 to 1913, and as pastor seven years, September, 1917 to September, 1924, told of a personal experience that indicates the demand of the average church to-day, in some sections of our country:

"Some time ago I was holding a series of meetings in a town out West, and one night there came into the meeting a committee from a very distinguished church of our denomination. I did not know that they were in the house until after they had gone. That night I preached on the judgment.

They came back the next night—I did not know that they were there that night either, and I preached on hell. The next night they came again, unknown to me, and I preached on the blood. Shortly afterwards this committee had a meeting.

“There were twenty-seven on the committee, and I got two votes; somebody else got twenty-five, and when they wrote me about it, here is what they said: ‘We enjoyed you, glad to have had you here in our midst,’ and the like, ‘but your theology has too much blood in it, and your sermons too much law. We are living to-day under love and not law.’ I began to make some investigations about that church, and I found that they had not received a soul on confession of faith in over three years, and I was not surprised. Men must be made to feel that there is something the matter before they can be brought to see the necessity of a Saviour.”

Conviction must be followed by repentance. The prodigal son was convicted of his wrong course, but there was no hope for him until he said, “I will arise and go to my father.” That was repentance. Repentance is a change of mind and inner attitude. It is one thing to be awakened at six o’clock in the morning by a voice or an alarm clock. It is quite another to get up. Often you lie there with a conviction you should get up. Repentance is the action of will fifteen minutes later that says not I MUST, but I WILL arise.

God could never have done anything for Israel if they had not arisen and started to march. The prodigal’s father could never have forgiven him if he had not

arisen and come home. God cannot deliver you from the bondage of Satan and sin until you repent and start toward him.

God is a disturber. His plan is progress. Individuals, corporations and communities often find it impossible to make progress, until old ideas and practices are broken up and discarded. It is the price of progress. A changed attitude and practice brings a new day of hope and achievement.

God is the author of change in our lives. He so orders his providence as to bring a new situation that if rightly accepted, results in change for the better. Doubtless there were many contented Jews in Egypt. This element constituted a real barrier to deliverance. It was the discontented element that furnished the basis for a divine miracle.

There are upper and lower voices in your soul. The lower voices are opposed to change. Self satisfaction is the mother of this attitude and the devil is the father of it. The upper voices of the soul call for action. They call for change. They call for progress. They call for repentance.

God is the author of the upper voices. We often resist change. The circumstances in which we find ourselves are so delightful and comfortable that we do not wish to be disturbed. We are like a man who has taken a powerful drug. We wish to be left alone.

In South America there is a beautiful flower of marvelous and enticing fragrance that grows on a tree. Persons traveling in that country see the flower, and are drawn to it because of its beauty.

The odor is so compelling that they sit under the tree enjoying both. Presently all unconsciously they begin to grow drowsy and they fall asleep. If left there they die. The only hope is some rude awakening by a friend.

God employed his providence in Egypt to convince the Egyptians that he was at the center of the change in Israel's life: and the self satisfied ones among the Jews who were content to eat garlic and onions instead of pineapple, bananas, grapes and figs, were aroused and shaken into a change of mind, followed by action.

God upsets arrangements by his providence. He also awakens by his Word. His Word comes to us in preaching or in reading. A great commotion is on in our souls. We hear voices. We heed them and presently we are on our way out of Egypt.

"You say, was I a Christian? Not me! I was wild and going to the devil," said the Canadian lad. "But one night I was wounded and lay in a deserted shell hole, shot through the thigh, and unable to move for fifteen hours. I was feeling for a cigarette in my pocket to ease the pain a bit, but all I could find was a little pocket Testament which some one had given me, but which I had never read. I managed to get it out, and thinking it might be my last hour, and that I might never be found, I started to try and forget my wound by reading. I read the twenty-seventh chapter of Matthew, and, sir, that little book changed my life.

"I have read a chapter every day since then. I was picked up by the infantry and carried to a

hospital. One night when I could not sleep for the pain, the nurse asked me if she could do anything for me and I asked her to read the Bible for me. She said, she had never read it in her life, and I said it was about time she began, if that was so. After she read it she said it helped her too. Yes, I say my prayers on my knees in the tent now. Another boy has joined me this week; and the language in the tent is getting better. I'm off to the front to-morrow to take my turn again. But I'm no longer alone up there in the trenches. It's different now."

God awakens us by the Holy Spirit, who comes convicting us of the need of a change. Moses was the messenger of God to Israel, calling them to a change. The Holy Spirit is God's messenger to your heart calling you to conviction.

George Whitefield went to preach once at Exeter. A ruffian went to the meeting with his pockets full of stones to throw at the preacher. He waited through the prayer, thinking that it would be greater sport to stop Whitefield after he got to preaching. As soon as the text was named he pulled out a stone, and waited for a good opportunity to throw it.

But the Holy Spirit sent almost the first sentences straight to his heart, and the missile fell from his hand. When the sermon was over, he went to Whitefield and said, "Sir, I came to hear you, intending to break your head, but the Spirit of God, through your words, has broken my heart." The

man was gloriously converted, and became an influential Christian.

The Holy Spirit is nearer to you than breathing now. His mission is not to reveal himself, but to make Christ real in your heart and mind. If you will open the door of your heart to Christ he will come in now,

Rev. 3: 20, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

The Holy spirit will regenerate and illuminate. He is a regenerator and revealer.

A little boy was born blind. At last an operation was performed; the light was let in slowly. Then one day his mother led him out of doors and uncovered his eyes, and for the first time he saw the sky and the earth. "Mother," he cried, "why did you not tell me it was so beautiful?" She burst into tears as she said, "I tried to tell you, dear, but you could not understand me." So it is when we try to tell what is in Christ. Unless the spiritual sight is opened by the Holy Spirit, one cannot understand.

I Cor. 2: 9, "But as it is written Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

"He shall glorify me: for he shall take of mine, and shall declare it unto you." *John 16: 14*.

"A day or two ago," said Dr. J. H. Jowett, "I was at the end of the Palisades on the Hudson, where I could see some of the beauty of that most

noble river. But a friend at my side gave me a pair of glasses, and I looked upon the scene again, and Oh, how much more profoundly I could search the hidden things.

"The trees, and living things moving here and there, and smaller beauties, came into view. I know we cannot get away from the love of God, but when the Holy Spirit comes it is like another lens, and we look with increased power upon the old scene, and are feasted with the glories of the Lord."

II. Coming In.

God had an eternal purpose in bringing Israel out of bondage. He had a larger place for them. The inconvenience and disturbance involved in bringing them out was to be followed by greater good, material and spiritual.

They were to look forward and not backward. The best was before and not behind. Just so! is God's purpose in our salvation. God never breaks us up and leads out of one set of circumstances that he doesn't have something better for us. God's plan is onward and upward.

Romans 8:28, "And we know that all things work together for good to them that love God, to them who are called according to his purpose."

The working together process is often mysterious and painful. It was so in Israel's march. They could not drink. They murmured; they were in confusion. Moses prayed. God told him to add a tree to the circumstances. He did as commanded. The waters were made sweet.

The tree symbolized Calvary. The waters of Marah

were redeemed by the method of addition. That is the divine method. The human method is subtraction. God adds. The cross of Christ is the concrete expression of the method.

The bitter waters of unbelief, hardness of heart, confusion of mind and bondage of sin will be changed when you let Calvary down into your soul. It is the world's only hope. It is your only hope. Calvary looks onward to changes for you. Unbelief looks backward to stagnation, slime, bondage, death.

The Psalmist uses a significant phrase in verse three of the twenty-third Psalm. "He restoreth my soul." That word restore is a medical term. It means to make well or whole again. That is physical redemption. Christ does that for the soul.

A celebrated physician who always entered the sick room with a smile upon his lips was asked how he could be living among so many terrible diseases and yet not be overwhelmed by them. He replied: "I always look upon disease from a curative standpoint." The heart of Christ would have broken long before he reached the cross had he not looked upon sinning humanity from the curative standpoint. If he would have his salvation let us put our case in his hands. He completely heals. He has never lost a case.

"The Great Physician now is near.
The sympathizing Jesus,
He speaks the drooping heart to cheer,
Oh! hear the voice of Jesus.

"Sweetest note in seraph song,
Sweetest name on mortal tongue;
Sweetest carol ever sung,
Jesus, blessed Jesus.

"Your many sins are all forgiv'n,
Oh! hear the voice of Jesus,
Go on your way in peace to Heav'n,
And wear a crown with Jesus.

"His name dispels my guilt and fear,
No other name but Jesus,
Oh! how my soul delights to hear
The charming name of Jesus."

He brought them out that he might bring them in. Exactly. God is here revealing his unchanging method. Through our Lord Jesus Christ he is saving us from that he may save us to. "Out of and Into" is the purpose and power of the Cross.

The only condition from your side of the bonds of unbelief, confusion and sin is faith, put into action, in the Saviour now. You can exercise saving faith this minute apart from all feeling or emotion. It is not feeling that saves.

Let Mr. Moody testify again: "I was preaching in Manchester some years ago, and many were inquiring about the way of life. I said to a gentleman, 'My friend, are you not a Christian?' 'No, but I wish I was,' he answered. After I had used one or two illustrations, I said, 'Now do you see it?' 'No, it is not clear.' I gave a number of other passages.

'Does that make it plain?' 'No, that doesn't help my case.' I gave another and another illustration. Then he said, 'The fact is that I can't feel that I am saved.' I said, 'Was it Noah's feelings that saved him or the ark?' 'Good evening, Mr. Moody; it is all settled now.' And away he went.

"One afternoon later on a man tapped me on the shoulder and said, 'Do you remember the man in the ark? That settled it all at once. I had been trying to save myself by feelings, but the moment you spoke of the ark, that settled it.'"

What Saving Faith Is

A doctor was once visiting a Christian patient. He had himself long been anxious to feel that he was at peace with God. The Spirit had convinced him of his sin and need, and he longed to find peace. On this occasion, addressing himself to the sick one, he said: "I want you to tell me just what it is—this believing and getting happiness, faith in Jesus, and all that sort of thing that brings peace." His patient replied: "Doctor, I have felt that I could do nothing in this sickness of mine, and I have put my case into your hands. I am trusting to you. This is exactly what every poor sinner must do in the Lord Jesus." A new light broke upon the physician's soul. "Is that all?" he exclaimed, "simply trusting in the Lord Jesus? I see it as I never did before."

X

LOVE FOURSQUARE

Text: *Ephesians 3:18*—"May be able to comprehend with all saints what is the breadth, and length, and depth, and height;"

John 3:16—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

In the first text, we have a sentence in the prayer of Paul for the Ephesian Christians. He was anxious that they should have a foursquare conception of the love of God. The mathematical framework of the four-fold conception of Divine love is set forth in the second text.

The church at Ephesus was undergoing persecution at the hands of the world, the flesh and the devil. Paganism of every shade and character was organized in its opposition to the truth for which this body of Christians stood. They needed the thing that Paul prayed for, because they were undergoing terrible persecution.

This grasp of Divine love would succor them in the hour of greatest strain, trial and suffering. This conception was further needed to save them from themselves. The disposition of the natural heart is that of selfishness. Christianity is the opposite. Its cardinal principle is unselfishness. Jesus died for a world.

Paul wanted the Christians to be world citizens in their sympathy and outreach.

John says in the familiar text; here is the love of God foursquare. Get that into your soul, and you will be prepared to face opposition and to live in world terms. Paul prayed that they might know the breadth of the love of God.

I. Breadth.

God so loved the world. That is the breadth of His love. Every human being is within the circle of God's love. God desires not the death of any man. His attitude is one of good will toward all men.

He takes delight in some men, because they belong to the inner circle of the obedient. They are striving to do His will. They have the consciousness of God's pleasure in their souls. There is joy in the presence of the angels for every sinner that repents. The moment a sinner steps out of his own will, over into God's will, a new joy is experienced in the Godhead. God loves all men.

I cannot be a New Testament Christian, without having the attitude of good will toward all men. That is not to say, however, that I would endorse the thinking of the spirit of all men, but in order to be Christ-like, I must have a good will toward those with whom I find it necessary to disagree.

D. L. Moody finished a revival in Birmingham, England, on one occasion. A young man came forward to bid him good-by and said, "Mr. Moody,

I am coming to America some day, and will preach for you."

Mr. Moody, very courteously, yet not suspecting that the young man had initiative or ability enough to carry out his proposed visit, said to him, "If you are ever in America, we would be delighted to have you call upon us."

Six months following that date, Mr. Moody received a letter postmarked New York City, and addressed to him in Chicago. The letter read, "Dear Mr. Moody: I am in New York, and will be in Chicago, Wednesday afternoon and will preach for you Wednesday night." It so happened that Mr. Moody had an out-of-town engagement on that particular night and the nights following.

He went around to see several of his deacons saying, "you be at prayer meeting to-night. A young man from England has written me to the effect that he will preach for me. I do not think he has ability enough to conduct a prayer meeting. You be prepared to make a few remarks, together with others in order that the meeting may be carried to a successful conclusion."

The young man arrived at the prayer meeting, according as his letter had stated. He arose, and opening his Bible at *John 3:16*, began preaching a sermon on the love of God. By the time he had reached the middle of the message, the audience was strangely moved. A new sense of something warm, and influencing the heart, was being felt. At the close of his message he announced, "We are going to have an 'After-service' at which

time we will give an invitation to the unsaved to come forward for prayer and confession of Christ as Saviour. Any wishing to retire may do so while we sing."

Not a soul left the service. The invitation was extended. More than a dozen came forward. At the close of the service the people rushed up to the young man and asked him, "Could you speak for us to-morrow night?" He replied, "It will be a pleasure. I am in the city with nothing else to do."

The following night he was greeted by a larger audience. Opening his Bible at *John 3: 16*, he began to pour forth another message on the love of God. Everyone felt the moving power of the love of God in the audience. At the close of the message, he gave an invitation, with over twenty responses. The people again came forward and inquired if he could speak the following night. He replied, "I will be delighted. I am in the city with nothing else to do."

Friday night witnesses a still larger audience. The young man opened his Bible at *John 3: 16*, and began a third sermon on the love of God. The people sat spellbound, while he poured forth a message that melted as it ran. At the close, the invitation was given, for acceptance and confession of Christ as Saviour. More than thirty persons responded.

The people came forward again with the request, "It may be out of the ordinary, but would you mind preaching for us Saturday night?" He replied, "I will be happy to do so. I am in the city

with nothing else to do." It was so announced.

Saturday Mr. Moody returned to the city. His wife said, "Husband, we have a revival going on at our church." Mr. Moody expressed surprise and amazement. He said, "I did not plan a revival, and I am sure my deacons would not have planned one without at least consulting me."

Mrs. Moody said, "It seems that the Lord, without consulting you or the deacons, has planned this revival. It has been going on since Wednesday night." Mr. Moody then inquired, "Who is leading the revival?" His wife, to his astonishment, said, "The young man whom you did not think could conduct a prayer meeting to a successful conclusion, has been preaching every night from the same text, *John 3:16*, on the love of God. I want you to go down and get converted."

Mr. Moody was dumbfounded over the last remark of his wife. "Wife, I have been preaching the gospel for twenty years. Don't you think I have religion?" His wife said, "Yes, I think you have religion, and I do not know how to explain what I have just said, but if you will go down and hear this young man preach, I think you will understand."

Mr. Moody went to the services that night in a critical frame of mind. He sat on the front seat watching developments. The young man arose and opening his Bible at *John 3:16*, again poured forth another warm, vital and vitalizing message on the patience, mercy and love of God. When he had finished, and given the invitation, more

than a score came forward accepting the Saviour.

Mr. Moody said, "I never felt more like going forward in all my life, and getting it all over again, than at that time. "He was converted to that conception of the cross. He had been preaching on the Sinai side of the cross. That night he experienced a new conception of the cross and went forth to impress it upon two hemispheres.

Immediately after the service Mr. Moody stepped forward and said to the young man, "Would you mind preaching for me to-morrow morning? I have some "Oncers" who come to church only on Sunday morning." The young man replied, "It will be a pleasure. I am in the city with nothing else to do."

The following morning he was greeted by an audience of eighteen hundred. Opening his Bible at *John 3:16*, he began a new message on the love of God. The entire audience remained through the invitation and moved forward as one man in response to a call for consecration. Feeling ran deep and high.

Mr. Moody was so deeply impressed that he said to him, "Young man, the Lord is in this movement, and I want to invite you to carry these meetings on just as long as He may indicate to you." Harry Morehouse continued the meeting for a period of six weeks, the fruits of which remain until this day in that church.

So imbued with this truth did Mr. Moody become, that he had placed over the pulpit gas jets spelling out, "God is Love." The front door of the Moody Church at that time opened out on the

street. These doors were kept open every night in the year. Mr. Moody wanted the passing throng, even when no service was in progress, to get a message from his pulpit every night in the year, and hence the gas sign.

One night a poor drunkard, without credit for five cents, was leaning against the door sill of the church, and arguing with the sign in gas as the janitor passed out. Immediately he drew the drunkard inside and succeeded in getting him upon his knees.

He was praying for the outcast when Christian workers arrived. This man was saved that night, and a complete change took place in his life. He began to climb upward spiritually, socially, and financially. He is worth a large sum of money to-day, and is one of the most influential members of the church, standing for the power of the gospel.

The love of God has a transforming power in it that amazes the rationalist, infidel and atheist. This love can break the hardest hearts and make over wretches of society into beautiful, strong Christian characters.

II. *Length.*

Paul prayed that the Ephesian Christians might appreciate fully the length of the love of God. John answers that prayer in the following words: "That He gave his only begotten Son." The test of love is found in sacrifice. In the opening sentence of Genesis

we stand in the presence of a majestic statement of a being of infinite power. We get nothing in that sentence regarding His nature.

The opening words of *John 3:16*, are also in the abstract. "God so loved the world." It is the next phrase that puts His love into the concrete.

The cross marks the boundary line between law and grace. In Christ the demands of the law were met. In the cross the grace and love of God were poured forth, upon the graceless and the lawless.

The law demanded righteousness. The cross provides that which man could not within himself produce. The cross is not an abstraction. It is dynamic. *I Cor. 1:18*.

"For the preaching of the cross is to them that perish foolishness; but unto us who are saved it is the power of God."

Sin is a malady. It produces death in the world of the spirit, as cancer, tuberculosis and leprosy in the body. All are deadly. The cross is the only cure for sin.

A plague broke forth in Marseilles, France, on one occasion. The chief surgeon, Guyon, called the physicians of the city together, to consult about the best means to stamp out the scourge.

He said, "The only way to prevent this city from becoming a cemetery is for some man of us to go in and sit down by a case and study it in all its nature and progress, and then after death dissect the body and locate the germ. Who is ready to make the sacrifice?"

The physicians sat there, stunned with the truth

of his statement. No one volunteered, for all knew that it was the price of their lives to make such a study. Finally Guyon arose and said, "At noon to-morrow, I will meet you here, and bid you good-by. I will go into the plague infested house and pay the price for the salvation of Marseilles."

The following day he bade his colleagues good-by, and with laboratory instruments, entered the death chamber. He made all observations while life was in the body, and then dissected the body after death. Completing his diagnosis, he opened his own vein and dipping his pen in his blood wrote out the nature of the disease, and the remedy. Dipping the prescription in vinegar, he mailed it to his colleagues, and in seventy-two hours the plague had ceased. He was the last victim of the scourge.

Marseilles erected a monument to his memory because by his death, he became the saviour of his city. Jesus sat down by humanity and saw that its spiritual disease could be healed only by the cross. He wrote out the remedy for sin in His own blood.

There is nothing in the world so strong as love. It will love to the utmost. When the last word has been said about the weakness, frailty, ingratitude, selfishness and hatred of the human family, it remains true that the one power that holds the world together is that of love.

From the rose covered lattice work of the garden, to the cross of Christ in its message of forgiveness, is found love seeking to make beautiful and redeem

that which is crude and ugly. The cross stands for our redemption from spiritual disease. It is the one hope of human kind.

I was walking up the plaza leading to the ruins of an old cathedral in Macao, China, recently. Pausing to look upon the ruins that had been lying as a heap of stone for three hundred years, I observed a cement cross on top of the façade of the building, standing a hundred feet in the air. The missionary, Mr. Galloway, who accompanied me, said, "Do you realize that you are standing on historical ground?"

I replied that I did not, and requested him to acquaint me with the significance of my present position. He said, "In the year 1825, Sir John Bowring, the governor of Hongkong visited this spot. He was a Unitarian in his thinking. He paused on the very spot where you are standing, and looking up at the cross that had withstood the euroclydons and typhoons for three hundred years, and being a poet, he suddenly saw the meaning and message of the cross. He took out pencil and pad and wrote the hymn,

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story,
Gathers 'round its head sublime.

When the woes of life o'er-take me,
Hopes deceive, and fears annoy,
Never shall the cross for-sake me:
Lo! it glows with peace and joy.

When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance streaming,
Adds more luster to the day.

Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joys that thro' all time abide.

This poem has become one of our stately hymns in American worship. It enshrines the very heart of Christianity. It unveils the love Divine. It invites you to come by the way of the cross into the Father's love. There is no other way but this. You must needs come home by the way of the cross.

III. *Depth.*

The apostle further prays that they may come to know the depth of the love of God. John says, "Here it is; God so loved the world that he gave his only begotten Son that whosoever . . ." That word "Whosoever" unveils to us the depth of that love. No soul can sink so low that this love cannot reach down and transform.

I think one of the finest sentences in the English language outside of the Bible was written by Gilbert K. Chesterton, in his book on the outstanding characteristics of the creators of literature in the Victorian era. In this book he attempts to set forth each literary genius not only in his productions, but spirit.

When he came to Browning, he said, "Browning was a friend of outcasts whom the outcasts had cast out."

Can you imagine any one so low down in the scale of social and moral being as that the bums and outcasts would debar him from their fellowship?

If you can imagine such a one, then you have Browning's spirit of sympathy and good will toward that one. That is the spirit of Jesus. They never sink too low or rise too high for Him. All are included in the word, "Whosoever."

I had an assignment one night in Chicago during the severe winter of 1904. Snow was on the ground to a depth of ten inches. The temperature was ten degrees below zero. Inwardly I protested against keeping the engagement. Something within me urged that I go in spite of the severe cold and wind.

Upon arrival at the mission, I found that about four hundred derelicts of society, gathered in to enjoy the heat, the service and a cup of coffee and sandwich after. I sat down by a man in the rear of the house, who bore all the marks of a criminal. At the close of the service I urged that he go forward in response to the invitation and give his life to Christ.

He demurred to such an extent that finally I asked him to drop down upon his knees and let me pray for him right then and there. He did so with the statement that if it would do me any good he would comply with my request. After prayer I opened my Bible at *John 3:16* and read the passage to him. Next I asked him if he had a mother. The tears came into his eyes as he said, "I had one of the best that ever lived, but she is gone now."

I next asked him where she was. He replied, "I do not know whether there is a heaven or not, but if there is one, she is there."

My next question was, "If you should die to-night in your present condition, would you see her again?" He replied by saying, "No! a thousand times no! If you knew who I am you would call the police instead of calling on God for me."

I assured him that my primary concern was that he get in right relationship with God, and that I knew out of that would come right relationship with society. It was then my pleasure to point him to the Word. I said, "Do you realize that there is one word in this passage just read, that is so all-inclusive that upon obedience to God's plan of salvation, you could see your mother again."

He seemed startled, and I held him to the word, "Whosoever." He broke down and made a complete surrender. He arose and walked forward, facing the congregation and said, "Men, I came in here this evening stalling for time. I was waiting for a pal to do a job with. We were scheduled to blow a safe on Dearborn Street to-night, but since coming in, my heart has been cracked and melted by the love of God, and I will never have to blow another safe."

The love of God not only goes to the depths of depravity, but reaches to the heights of the most cultured, intellectual and moral members of society.

It was my privilege to conduct a series of meetings in a North Carolina town in the winter of

1914. The meeting continued across a period of three weeks. An Educator, head of a school system, sat every night in the audience, seemingly unmoved and unimpressed. No profession of faith in Christ did he make.

At the end of the meeting when more than one hundred and fifty had united with the various churches, he came forward and said, "I suppose you think I am a brick." I replied by saying that he was at least an enigma. He said. "My story is this. I went to the university, with a reverence for the Bible, and my mother's religion. By the time I had graduated I was through with that and a thorough going Evolutionist. I retained my reverence for my mother, and what she believed was truth, but I had no reverence or confidence in the Bible as an inspired book. I came away denying the miraculous as set forth in the Bible. I am glad to tell you, however, that in this meeting I have come to a vital experience of Christ in my soul.

I know now that the Bible is true, and that salvation is real. I have experienced it during this meeting. I am going home in a few weeks when school is out, and walk down the aisle of my home town church, and present myself for church membership on a confession of faith in Jesus Christ."

Several years later I met this man on the train. He had the same glowing testimony of his faith in Christ. He has become a state-wide leader. His whole person-

ality is saturated with the outshining of the inner dynamic power.

IV. *Height.*

The apostle prays last that the Ephesian believers may comprehend the height of the love of God. John says, "Here is the height; that we should not perish, but have everlasting life." The aim and objective of God is to give eternal life. That experience is not future. It is to be realized here and now. Salvation is not some experience to be awarded at the judgment day. It is to be enjoyed here, on earth's pilgrimage. We have the authority of Jesus for such teaching, *John 3:36*, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Sin has not only tied the tongues of the unregenerate, but has blinded the mind and produced confusion in their conception of God. God has become reconciled in the cross of His Son. Peace has already been made. The call of the gospel is to receive the gift.

During one of the wars between France and England, a vessel had gone away on a whaling voyage. It was absent for more than a year.

Upon their return they found themselves just outside of an English port. Drinking water had given out. They wanted to put into port and secure fresh water. They were afraid to do so because they thought the war was still in progress and knew that they would become captives to the English.

Watchmen at the port of entry, observing the signal of distress from the French whaling vessel, signaled them to come in and secure water. They also by a signal method declared to the French fisherman that the war was over. It was hard to believe. Finally in desperation, they decided to enter the port and surrender their lives and cargo to the enemy.

Upon arrival they found that what had been told them by the signals was true. The two nations were at peace and they were regarded as friends rather than enemies. Water was supplied in abundance and peace reigned between the French and the English.

Scores in this audience to-night are thirsty for the Water of Life. You are invited to drink of Eternal Life to-night, but Satan has succeeded thus far in filling your soul with doubt and fear and paralyzing your soul to such an extent that you do not enter the great plan of salvation. Jesus says, *John 4:13-14*:

“Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”

John 7:37-38, “In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink,

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.”

V. How?

But some one will raise the question, "How can I have this experience of eternal life?" John answers it in one word. It is the word, "Believeth." It does not say, "Feel." So many are waiting for an emotional consciousness, before committing themselves to an act of faith. Nowhere in the Word is the unbeliever called upon to feel, but everywhere to believe.

Others are seeking to realize this experience upon the basis of good works, and human merit. Our salvation depends solely upon the atoning work of Jesus Christ. Good works play no part in redemption. Salvation by character is a substitute for salvation by the cross. The devil is tremendously interested in people trying to climb up some other way, than by the cross of Jesus Christ.

Dr. John B. Divine tells of the man who dreamed that he constructed a ladder from earth toward heaven, and that whenever he did a good deed, his ladder increased two feet in height. Whenever he gave sums of money to the poor, another rung would be added to the ladder.

After years of humanitarian endeavor, the ladder went out of sight. He expected that by the time of his death this ladder would reach into heaven. In his dreams, however, he heard a voice from the skies, "He that climbeth up some other way, the same is a thief and a robber." Down came the man, ladder and all. In the crash of the dream he was awakened, and began to realize for the first

time his mistake. He then sought salvation through the atoning death of the Saviour.

The word "Believeth" has underlying it the idea of committal. Mental assent is not sufficient. You can intellectually accept a fact of history without that fact affecting your life and character. The devil believes in the Deity of the Son of God. His belief is mental only. The facts of history force him to that conclusion.

The devil also believes in the death of Christ on Calvary. This too is a fact of history. He believes in the resurrection. This also is a fact of history. He trembles in the presence of these facts of history, but he is still a devil.

When you become ill and send for a physician, you take medicine prescribed by him without knowledge of its contents. You commit your body to your physician, when you take medicine from him. That is faith. You exercise saving faith and restoring faith as it pertains to your body. That is the principle underlying spiritual salvation. We must commit ourselves spiritually to that which we give mental assent to. We may have faith in a fact of history or revelation, and yet have no spiritual experience therefrom.

While Assistant Pastor of the Baptist Tabernacle at Raleigh, N. C., in 1906, it was a part of my responsibility to preach at the little town of Fuquay Springs, twenty-five miles from the city. There was a railroad built primarily for hauling timbers out of Wake and Harnett counties, that connected the little town with Raleigh. I recall

going down to the station before sunrise one morning in December. The red dirt on the hillsides was covered with ice because of the freeze.

I boarded the single passenger coach, attached to the logging train. It was an antiquated affair. The speed limit of the train was about six miles per hour. Stopping at McCullough's station to load lumber on the cars, I walked down the track to where the engine stood puffing.

Standing upon the embankment shivering in the cold, I said to the engineer, "Mr. Engineer, I am the only passenger on board this morning. There is no heat in the dinky little passenger coach back there. Would you mind my getting up on the engine and sitting beside you, that I may get the benefit of the heat from that roaring furnace?"

The engineer was very gracious and said, "Certainly, get right up. I will be glad to have you." Immediately I stepped on board, and soon thereafter was speeding down the track to my destination. Upon arrival and alighting from the train I recall my thought. I said, "I stood fifteen miles down the road looking at you, and believing in you. I believed you would carry me to my destination. I asked the engineer if I could sit by his side on you, to which he replied in the affirmative. I put my faith into action and got upon you and reached my destination."

That is the difference in people here in this audience. Many believe in Christ historically, but have never known Him experimentally. They have not com-

mitted themselves to Him as Saviour. We must believe in Him and that involves surrender.

He waits the action of faith and then follows immediately the results of new hope and a warm heart. He is waiting to be gracious now. He stands ready to receive.

A man who had been converted from a sinful life, testified as to how he was received when he came to Christ. "I just crept to the feet of Jesus and greatly to my astonishment, He did not scold me. He knew I had been scolded enough; and He did not pity me; and He did not give me good moral advice. He knew I had received plenty of that. He just put His arms around me and loved me and when the sun rose the following morning I was a new man."

The call is to the discouraged, sinful man in this audience to come to the outstretched arms of Love that is foursquare in its dimensions. Come now. You never had a better time. You may never have another such time.

XI

TWO SINNERS

Text: *Luke 18:14*—"I tell you, this man went down to his house, justified rather than the other, for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

I want you to go in imagination on a journey with me to a temple of worship in the days of our Lord. We will drop in behind two worshipers and watch them closely.

We will not watch in a "holier than thou spirit." Our purpose is self study. Our spirit is reverent. We want to find the flaws in our own attitudes and practices. These two men furnish a spiritual clinic for self examination.

The two men whose trail we are following are designated as "One a Pharisee, the other a Publican." This designation was clear and forceful in the days of our Lord. A comparison in the speech of our day would be, "One a church man and the other an outbroken sinner not identified with the church, but suddenly moved upon to seek God."

In our study we will find much to condemn in both. I think, however, the proper spirit to have in the study of any character is to seek first to find the commendable praiseworthy characteristics and then proceed with the examination of the unpraiseworthy. In other words, if we approach any person or thing in a prejudiced or preconceived state of mind we are apt to overlook the virtues in our haste to find the flaws.

In both of these characters we find virtue and flaws, in glaring contrast. Mechanical and spiritual religion were never set in contrast more forcefully or sharply than by our Lord in the lesson of the hour. Jesus manifested on all occasions a righteous indignation and hatred for mechanical religion.

He did not undervalue morality and outward observance when coupled with sincerity and humility. The trouble was, he found so little of this spirit among the religionists of His day. The hardest things Jesus ever said were to the Pharisees and the tenderest things He ever said were to those whom the synagogue and society would condemn as sinners and publicans.

I. The Virtues of the Pharisee.

He was highly respected as a citizen. He belonged to the best society. He was rigidly honest in his business relations. He was above reproach in his personal habits. He was in favor of institutions of protection for society. He was not an anarchist or bolshevist. He was a tax payer and not a tax dodger. He was straight with a fellow man and the government.

He was a religious man. He attended the services of the temple. He supported the institution of worship. He gave rigidly the tenth. The poor never cried unto him in vain. It was the custom among the more devout to fast twice per week. He was punctilious in this observance.

These social, humanitarian virtues, plus identification with organized religion gave him a very desirable rating in the community. He was above the average and as good as any he knew.

II. *The Virtues of the Publican.*

We turn from a character who constituted a real asset to the community to a character who, so far as the record reveals, was a liability. The silence of the Scriptures on his specific vices leaves us open to conjecture. We do know that the Pharisee, after enumerating in his prayer some of the commonly accepted gross sins of his day, turned and said, "Or even as this publican."

The publicans were regarded as social riff-raff. They were separated socially and morally from the Pharisees by continents. They were at the other extreme of the ladder. The publicans all had yellow streaks running through them. They were not classed among the so-called better people. They never entered exclusive circles socially.

Publicans were called the common people. Just the masses. The only way to overcome this stigma was to be shrewd in finances, achieve position, buy a seat in the synagogue; become a philanthropist and patronize religion and art. These supposed virtues would lift one out of the masses into polite society.

III. *Pharisee and Publican at Church.*

Two men separated by hemispheres socially meet at church, drawn by a universal instinct, "to pray." This instinct is the common impulse of all men. This fact establishes the Solidarity of humanity. This impulse is real. It is serious, other distinctions are superficial and artificial in many instances.

We go into the temple with these two worshipers.

Revelations are coming to us. We are going to get at the heart of the religion of the Spirit. Worship that is acceptable will be clearly set forth in the spirit revealed by these worshipers.

VI. *The Pharisee at Prayer.*

He begins his prayer by enumerating his virtues. He told the truth in every sentence. He deemed himself qualified to pray because of these virtues.

The amazing thing is that he prays at all, since in his prayer he fails to set forth any reason for prayer. Prayer is the cry of the soul for a conscious need. This Pharisee did not need anything, so far as his prayer indicates, so why should he pray?

Under the guise of worship he went through a process of self appraisement that was detestable in the sight of God. He did use the formula, "I thank Thee," but it was not for something received from God, but something he had achieved of himself and was proud because of his accomplishment.

The great sin of the Pharisee was pride. He was proud of himself. He trusted in himself. He looked down upon others. His prayer was within himself. Exactly, he was saturated with the spirit of self-sufficiency.

Phidias, the great sculptor, was employed by the Athenians to make a statue of the goddess Diana, and he succeeded so well as to produce a masterpiece. But the artist became so enamored of his own work, and was so anxious that his name should go down to posterity that he secretly carved his name in the folds of the garment of the goddess. The

Athenians banished the man who had polluted the sanctity of their goddess. So would self-righteous sinners act with the pure, spotless robe of Him who knew no sin. Let them beware.

This Pharisee is the Cain of the New Testament. The Cain of the Old Testament refused to make a blood offering. He offered fruits instead. To offer a sacrifice would have required the acknowledgment of sin and guilt. This called for humiliation, contrition, renunciation and confession. Cain refused to confess sin. He felt no need of mercy and forgiveness for sin.

The Pharisee felt no sense of sin. He failed to acknowledge it in his prayer. He voiced no need for mercy, pardon or forgiveness. His shallow conception of God caused him to stand in his spirit erect in the temple. There is not a note of humility or sense of unworthiness in his prayer, either in spirit or subject matter.

D. L. Moody said, "You can always tell when a man is a great way from God—when he is always talking about himself, how good he is."

The proud prayer did not rise because it had no wings. Conscious need is the wings on which soul stirring and heaven moving prayers soar to the ears of God. Only sincerity and reality mount upward. This element was totally lacking in the Pharisee.

In a certain village in Scotland there lived a half-witted man, whose coat presented a most curi-

ous appearance. All down the front it was covered with patches of various sizes, mostly large.

When asked why the coat was patched in such a remarkable way, he answered that the patches represented the sins of his neighbors. He pointed to each patch, and gave the story of the sin of some one in the village, then went on to another until he had related the sins of all in the village.

On the back of his coat there was a small patch, no bigger than a three-penny piece. On being asked what it represented, he said, "That's my own sin, and I canna see it." Is this not a fair picture of the attitude of the Pharisees in Christ's time? And how about our own attitude to-day?

The spirit of the Pharisee was the one sin that our Lord found himself helpless before. He could do nothing for the proud, self satisfied armor-plated, complacent, religious highbrows of His day.

Their walls of self-righteousness were impenetrable. Jesus was the miracle worker among the physical, mental and spiritually sick. He said he could do nothing for ossified religious mummies. He had no healing for those who thought they were well and needed not mercy, pardon and forgiveness.

This Pharisee, in his pride, conceit and self sufficiency, who came to the temple to pass compliments with God and give to himself a new public appraisal, needed such a revelation of himself as Isaiah had in the Temple. When he saw himself as he really was he cried, "Woe is me! for I am undone."

This artist in mechanical, perfunctory religion needed the spirit that characterized those humble, devout, pas-

sionate early Methodists who were exceptionally free from the mechanical in religion.

"My friend Mr. Rattenbury of the West London Mission," said a preacher in a sermon, "once told me that the hardest work they had, when revising the Methodist hymn-book, was to get the worms out of it."

Those old Methodists had always insisted on representing themselves as worms. But Mr. Rattenbury went on to say, and I agreed with him, that we may have lost something by giving up the worms. For, as students of Methodist Hymnology know, these men were only worms in the presence of God; they prostrated themselves before no one else. In the presence of tyrants they were not worms at all; they were men.

We need to return to the spirit that lay back of the use of the symbol "worm." Those were days of great spiritual power. Humility and spiritual passion characterized the spirit and acts of the worshipers of those days. There was a deep spirit of insufficiency. The spirit of to-day is self sufficiency. This is the Pharisee spirit. We need more religion of the "worm" spirit and less of the "peacock" spirit.

Spiritual pride is more detestable than positive wrong, repented of, in the sight of Jesus. He said to the Pharisees, "Publicans, harlots and drunkard will go into heaven ahead of you."

Jesus, in the example of washing the disciples' feet, taught that greatness made its finest expression in hu-

mility and lowliness. The way up is down. The Pharisee in his pride sought to reverse heaven's order. His sense of distinction, importance, self esteem, pride and superiority separated him by hemispheres spiritually from the publican across the aisle. The Duke of Wellington rebukes the Pharisee spirit.

It is related of the Duke of Wellington, that once, when he remained to take the sacrament at his parish church, a very poor old man went up the opposite aisle, and reaching the communion table, knelt down close by the side of the Duke. Some one came and touched the poor man on the shoulder, and whispered to him to move further way, or to rise and wait until the Duke had received the bread and wine.

But the eagle eye and the quick ear of the great commander caught the meaning of that touch and that whisper. He clasped the old man's hand and held it to prevent him from rising; and in a reverential undertone, but most distinctly, said, "Do not move, we are all equal here."

V. The Publican at Prayer.

Let us now turn from this one of self sufficiency to the publican. We behold a striking contrast in spirit, manner and subject matter, in his worship and prayer. Together they entered the temple; they are separated now by uncounted distances spiritually.

This worshiper has nothing to boast about. If he possessed any virtues at all (and we are constrained to believe he had some, for no person is wholly devoid of

some good impulses and acts) he failed to mention them. The spirit of self esteem and self reliance was totally lacking. There was no conceit or pride. He did not look down on others as his brother worshiper did.

His sense of God and His character and nature and being was deeper, richer and more fundamental than that of the Pharisee. In the presence of Holiness, he saw himself unworthy, unfit and undone. So did Isaiah. So did Peter on the water. So did John on the Isle of Patmos. So did the prodigal son.

The Pharisee in spirit stood up. The publican in spirit knelt down. This made all the difference in the world between the two worshipers.

Emerson on one occasion was seated among a group of literary men. He asked each of them what they would do if Bacon, Plato, Socrates or Shakespeare should suddenly come into the room? They all answered instantly, "We should rise in recognition of their literary genius and ability."

He then asked them if Jesus Christ should suddenly walk into the room what they would do? Without exception they answered, "We would kneel."

That spirit makes all the difference in the world in worship. It recognizes great distances between the soul with its sin and God in His Holiness. The publican had the right view and spirit. He knew the way up was down.

It is said that there is a bust of our Lord in a Roman Catholic chapel on the continent, before

which a stool is placed that the beholder may kneel and look. To the one who is standing up the bust has no beauty. It is essential to kneel in order to see the glory and beauty of the countenance. So, as long as we stand in self-satisfaction, we see no beauty in Christ, but the moment there is humbling of soul, before God on account of sin, then we behold a worth of excellence we did not see before in Christ.

The publican put the right subject matter in his prayer. He was as orthodox as the Bible on the sin question. A man who is sound on the sin question and sees it as a spiritual malady, he will always be sound on the salvation question.

The Pharisee was corrupt on the sin question, hence we hear no cry for mercy, forgiveness and cleansing from sins of omission and commission. The Pharisees regarded sin as a social and mental phenomenon largely and not as a spiritual malady that needed divine mercy and grace to deal with it.

The emotional element of sorrow, penitence and contrition saturates the prayer of the publican. He felt deeply his need of mercy. He was a sinner. Only God could reach his case. This man did not have "dry-eyed" religion.

It is not contended that tears are essential in acceptable worship. Tears are the expression of strong emotions with many. They are the natural relief of souls greatly exercised. It is the idea or fact back of the tears that we would press home. Acceptable worship proceeds from a broken up, contrite spirit, for God is the seeker of that kind of worshipers. Do we not need at times

the experience that Bishop Andrews cries out for, in anguish of soul?

Go with me down the hallway of the residence of Bishop Andrews, when he is talking with God and hear his petition. "I need more grief. I plainly need it. Woe is me for I am dried up in my soul like a potsherd. Oh Lord, increase my tears. Supply that which I have not. Give me a molten heart, give me a fountain of tears. Give me what thou gavest to David and to Jeremiah and to Peter and to the Magdalena. Give me in my measure some of the tears of Christ himself which he shed so much for me in the days of His flesh."

When we can pray in this spirit, refreshment surely follows. In the prayer of the publican there was, certainly, the movement of the spirit, of such quality and measure as to gain audience with God. He came burdened. He prayed out of his deep sense of need. Humility, sorrow and agony are all present in his worship.

VI. *Leaving the Temple.*

These men came into the temple on a common ground, to pray. The Pharisee pointed out in his prayer the great distance between himself and the publican.

They are leaving the temple now. Jesus points out the difference between them after worship. The scorner; the one who looked down on others (for that is the meaning of the word "despised") goes away without the touch of God upon his spirit. The scorned went away

with a new spirit. A transaction had taken place between his soul and God.

He went away justified. The acid test of worship and prayer reversed their positions. The first becomes the last and the last becomes the first. The scorned, reaches the heart of God and finds mercy and forgiveness. The scorner goes his way, having perfunctorily prayed, with himself, and left the temple with a dry unsympathetic, unfeeling, unblest soul.

The sin of many believers is that of Phariseism. It is necessary to be constantly on guard against this most reprehensible sin. It were far better to be social and moral publicans than religious Pharisees, for they do have audience and blessing from God, whereas he has a deaf ear for Pharisees.

XII

DIVINE POEMS

Text: *Ephesians 2: 10*—"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

The opening verses of this chapter reveal to us a marvelous transaction of a divine character. The apostle states that dead souls have been made alive. There is no animation in a dead person or thing. The spirit of life is absent.

This life-giving, quickening experience had resulted in a spiritual resurrection. They had been raised from a horizontal to a perpendicular position. Spiritual animation now characterized the Ephesian Christian. He could walk in newness of life.

This miracle of grace originated in the love of God. The mercy of God is unveiled in Jesus Christ. This grace is unmerited. The sinner is unworthy. No amount of self effort at character building could save. All works are excluded.

The free grace of God is communicated by faith, exercised on the part of the sinner. The Holy Spirit is ever present to perform his office work of regeneration. The experience of regeneration lifts us from the grave of sin to the exalted plains of resurrection life.

We are brought to a new position; seated together in heavenly places in Christ Jesus. A spiritual translation takes place in the life of every one born of the spirit. We transfer from the natural to the supernatural.

We move from the earthly to the heavenly in our fellowships and interests.

The purpose of this wondrous work of Divine grace is to reveal the exceeding kindness and mercy of God in the ages to come. This miracle of transformation is effected through Christ Jesus our Lord.

I. Every Christian a Poem.

This marvelous change is covered in the text by the word "workmanship." This word fails to bring out the depth of meaning suggested by the original. If we substitute the word "poem" for "workmanship" we get nearer the truth contained in this passage.

In a study of the nature and characteristics of a great poem we will readily see what a believer is, or should be. In every case of regeneration God actually creates something new. He sets forth a new thought of his, or emphasizes a truth.

John Calvin emphasized the sovereignty of God. John Wesley emphasized the responsibility of man. John Knox emphasized the predestinating act of God. Jonathan Edwards emphasized the holiness of God expressed in judgment upon impenitent sinners. Dwight L. Moody emphasized the love of God. Each of these men was a thought of God.

Every person, regardless of position or ability, is, after the new birth, a thought of God. God has a plan or thought for each life. It does not matter how obscure the life. His eternal purpose counts you in as necessary to the completion of the whole.

The great poems of history are born, not made. They are not willed by man into existence. Man is the channel

through which a stream of poetic fire pours and the name of the author is attached; but there is something mysterious back of that which gave birth to the poem.

At the age of eighty-one Tennyson wrote "Crossing The Bar." He handed it to his son for criticism. Upon reading it he exclaimed, "Father, that is the finest thing you have ever done. Why did you wait until you were eighty-one to write it?" The poet replied, "Son, it has required a lifetime of living in the atmosphere of poetry to give birth to that. I could not have done it before."

Back of the outward expression there must be an inward quality of soul that gives birth to a poem. It then can be said to be a creation. The soul of a poem defies complete and final analysis. There is in a poem that "plus" element which differentiates it from prose or ordinary lyrics or limericks.

It is equally true in the realm of art. Stand some day before a painting of one of the old Masters, sit and gaze long at it; you will find presently coming out of the picture an indefinable something that gives quality and value to the work. The artist lived in the thought of the picture until by a sudden flash of inspiration that he could not account for, he put in the picture that "plus" element that gave it soul.

In the realm of music we find the same thing; a quality that constitutes a creation. Handel's Messiah is an illustration in harmony. There is more than rhythm, thought, technique and harmony in that great oratorio. There is soul. It is mysterious. It is so rich that you feel it falling upon your musical sense from

the immortal studio of perfect music. Poems, paintings and oratorios are creations. They are born. They are creations that are the result of inspiration.

The artist who painted the faces of the celestial beings in the dome at Washington made three attempts before succeeding. The judges, after his first attempt, told him there was something lacking.

He dismissed them and began the work over again. Upon finishing it the judges were called in and given the second view. They admired the work. It was improvement over the first, but there was still something lacking in the faces of the angelic trio.

He dismissed them the second time and went home discouraged. Finally it dawned upon him that he was not qualified in spirit to paint the face of an angel. He got down on his knees and prayed. "O God, I am trying to paint the face of an angel and my own heart is as black as midnight. I come, a poor, blind, lost sinner and ask that you forgive my sins and send into my heart peace, light and joy."

His prayer was answered. Such a flood of heavenly peace came into his soul, that he went back to his work with enthusiasm. With great rapidity and ease he placed on the forms a conception of angelic faces. When the judges came they went into rapture over the creation. They accepted it amid great enthusiasm and asked the artist the secret of the illuminated faces. He modestly replied as he placed his hand on his heart, "I had to get it here first before I could put it there."

Two facts are clear.

1. In the realm of poetry, music and art the mysterious "plus" element is necessary to an enduring production.

2. Each production is in reality a creation, born and not made by mechanical device and ingenuity.

The purpose of God is to produce spiritual poems. He is the originator, creator and inspiration of every Spirit-born person. The classic passages set forth the origin of each poem of God. They reveal that these poems are not the result of human effort.

Ephesians 2: 8-9, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: "Not of works, lest any man should boast."

There is in the experience of every Spirit-born person that element of mystery that defies explanation. No amount of rationalizing can account for the supernatural element. In the believer there is a spiritual deposit that constitutes the very soul of his faith. It is that "plus" element that gives life and vitality.

III. *Poems as Interpreters.*

Every great poem is an interpretation of life. It has a definite idea to present and unfold in rhythmic language. There are poems that express rhythm, beauty and imagination, that do not present an idea or interpretation worthy of the name of a poem.

A rich vocabulary does not always insure the production of an idea. An imaginative, rhythmic mind does not always guarantee good poems. An enduring poem possesses all the literary requirements plus an exposition of a truth concerning life as it is or ought to

be. Our poets live always in advance of our prose writers. They interpret life for us.

Every Christian is an idea of God. He is an interpreter of God. He is called upon to express the spirit and principles of Christ. He is a poem that men study and form their estimate of spiritual realities from. More persons study the Bible in shoe leather than in Morocco or Levant bindings.

An American teacher was employed in Japan on the understanding that during school hours he should not utter a word on the subject of Christianity. The agreement was faithfully kept, and he lived before his students the Christ-life, but never spoke of it to them. Not a word was said to influence the young men committed to his care.

But so beautiful was his character, and so blameless his example, that forty of the students, unknown to him, met in a grove and signed a secret covenant to abandon idolatry. Twenty-five of them entered the Kioto Christian Training School, and some of them are now preaching the gospel which their teacher had unconsciously commended.

Each life is not only a divine poem, but a text book that is spelling out the thought of God for some one. There is a vast difference between the schedules of a railway guide and the poems of Tennyson, Browning, Shelley, Emerson or Stanton. The railway guide contains much that is information but it does not furnish inspiration.

The great poems constitute a literature of power as well as information. A person may be a walking en-

cyclopedia of information but a very poor interpreter of life. It is equally true that a person may possess a wonderful amount of biblical information, but be devoid of the "plus" element that is spiritual and mysterious. We are epistles or poems, known and read of men.

One night, just before the late Captain Bickle was retiring to rest, he met at the deckhouse door a ruffian who had been wonderfully converted on one of these voyages. Mr. Bickle was very tired, but he had a little talk with the man. He asked him if he would take a Bible to a certain man on the morrow. He shook his head. "No, no, Captain, he does not need that." "But why not?" "It won't do him any good." "But why?" "Because it is too soon. That is your Bible, and thank God! it is now mine; but it is not his Bible." "What do you mean by that?" "Why simply that he has another Bible; you are his Bible; he is watching you. As you fail, Christ fails. As you live Christ, so Christ is revealed to him."

Writing of this incident, Captain Bickle said: "Friends, I did not sleep that night. I had been called a thief, liar, foreign spy, traitor, devil, in public and private, and had not flinched; but to face this! 'As you live, so Christ lives—in that man's soul, in that house, in that village, in four hundred villages. As you fail to live Christ, Christ is crucified again.' What wonder that I slept not!"

IV. *Poems and Imagination.*

The imaginative element is always present in poems that have a soul. This element is vital. A great poem

contains picture words and picturesque language. This characteristic lends atmosphere and creates personality and individuality in a poem. The imaginative content of a poem stimulates and refreshes. It creates sympathetic and widespread interest. Gray's "Elegy of a Country Graveyard," Poe's "Raven," Tennyson's "In Memoriam," Longfellow's "Hiawatha," "The Holy Grail," etc., are illustrations in point.

The Christian is to be such a poem as to create interest and stir the imagination of those he comes in contact with. One hundred and twenty souls on the day of Pentecost succeeded in kindling the interest of the people so as to bring them together for a gospel sermon. With imagination stirred, they came to inquire the new way of life.

Just as a great poem contains much of the imaginative, so a great personality is always suggestive. A great personality lives out on the hills in the broad open spaces and possesses the far view. Through his imaginative faculty he has a long perspective. It is refreshing to touch personalities that lift life's horizons for us. The poem or the person devoid of imagination is dead.

God wants you to be the kind of poem that lifts the souls of those you touch, out of the ruts and humdrum and calls them to the heights in aspirations and ambitions. There are perishing souls all about us. There are dead souls on every side. Sin and ignorance have bound their souls in eternal slavery.

They need contact with the poems of God that can interpret life and awaken them from spiritual death. Elijah went up into the chamber where the young man lay, a corpse. He stretched himself out on it. He blew

into the mouth of the dead one, until the boy became alive. As Christians we are called upon to blow the warm breath of spiritual enthusiasm upon dead souls until they awaken from the sleep of death.

The far view of the Christian is stimulating in an age of materialism. Those spirits that keep ever in view the City Four Square, not only carry a kindled imagination but have an atmosphere that stirs the imaginative in others.

While driving in the Mountains of New Hampshire last year, I became confused and lost at a point where several roads meet. Having no guide book at the moment I was terribly confused as to direction.

Upon alighting from the car, and walking about in the vicinity I discovered, obscured by a small tree, a sign post with a finger pointing north on which was written, "White Mountains." Confusion was dispelled at once and anticipation of the wonders of that gorgeous, stupendous area of scenic beauty took its place.

God's poems are to be sign boards, pointing in the direction of celestial glories and beauty. Just as the sign board in the mountains pointed to the highlands, so is God's poetry ever to excite the imagination and challenge the interest of those he touches, in the eternal verities, glories and beauties in the land that is fairer than day.

V. Poems and Beauty.

Beauty is another essential quality of a great poem. Each word is selected with care. The words are so or-

ganized in the thought presented that it seems a wedding has taken place between thought and thought forms.

In marriage it is often true that the union is bound together by external bonds and sustained by a high regard for conventionality. The spiritual that supplies beauty to the relationship is absent. This is a marriage, but not a wedding.

There are poems, and there are poems. The immortal ones are those that contain a soul and find expression in beautiful phrasing. Each word is so related to that which precedes and follows, that it forms an integral part of the whole.

As you study some poems you realize that there has been a wedding of thought, spirit and words and that both have melted and run together into poetic union.

The mating of souls is poetry in action. The wedding of thought and words is poetry transcribed. In both cases there is that "plus" element that is mysterious and beautiful.

God has in our regeneration the good and the beautiful as his objective. He is creating human poems looking to that end. A poem in thought is born, but the task of phrasing the thought is often times the result of painstaking labor, of polishing phrases and words. This requires long periods of mental discipline.

Equally true is it that with God's poems are required much patience, training, disciplining to mold and polish them. There is much in our disposition and mind that has to be put through a *breaking, melting, refining and polishing process*. Harshness is no proof of deep spirituality. Gracefulness characterizes every poem of real worth.

The elimination of the harsh, the ugly, the temperamental abnormalities from our natures is a part of the process of creating us as divine poems.

VI. *Poems and Rhythm.*

Music is not the only expression of the soul requiring rhythm. There is a cadence and lyrical quality in poetic rhythm.

You instinctively feel this quality as you study some masterpiece. You get not only thought, beauty and interpretation of life, but you are conscious of music or rhythm as you pass along through the soul fire of some poet's best effort.

When sin entered the soul of our first parents, it destroyed all rhythm between them and God. Jargon and discord took the place of harmony and rhythm. Since that day God has been ceaselessly at work trying to help man to find "The Lost Chord."

Christ is the only way back into harmony and rhythm. Thousands have tried other substitutes and failed. Jesus said, "I am the door," "I am the way," "I am the truth," "I am the light," "I am the life." He alone can establish personal relations that will restore rhythm.

Obedience, faith and guidance of the Spirit put a rhythm into life. There is a cadence and harmony that creates a note of music in our souls. We are brought into harmony with the Infinite. Rhythm, instead of discord begins and conversation flows freely back and forth between our Father and his child. The rhythmic life is a great attraction.

VII. *Varieties of Poems.*

There are three classes of poems, each of which interprets varieties of experience that have their parallel in Christian experience.

(a) *Lyric Poems.*

The lyric poem is one that has the song element. They contain melodies. Frank L. Stanton, the poet laureate of Georgia, sang daily lyrical poetry. The writer awakened each morning for years to open the editorial page of the *Atlanta Constitution* to find out what this poet was singing about.

We frequently meet in the field of religion those choice spirits whose life is set to music. There is the absence of discord and the presence of poise, rest, gladness, melody and beauty of expression, that seems to make the whole life lyrical.

(b) *Epic Poems.*

Some poems are epic in character. They burn with such force and heat as to break new ground and point the way to a new day for the spirit, mind and conduct of man. They revolutionize. They are dynamic in character. The book of Job is an illustration in point.

Some of God's poems are epic in character. He creates some poems to be dynamic and revolutionary. John Wesley and the six young men at Oxford who prayed from beneath a haystack became that to the dead formalism of a dead state church. They became the embodiment of fiery zeal and a very high type of holiness. They

became human commentaries of the gospel of experimental religion.

God would create more of us poems of passion, if only we would yield ourselves to His indwelling fully and completely. He would make us flaming lamps of His goodness, tender mercy and free grace. He needs the epic type of spiritual poem in each church.

(c) *Dramatic Poems.*

The dramatic poem occupies a large place in literature. The tragic and the comic are both in demand when dramatized. The popularity of Shakespeare for centuries has been due to the tragic element in his works.

Some of the most powerful poems that God has ever created have been those saints who have interpreted life and God through pain and sorrow.

A widow sits in this congregation this morning. It was only a few summers ago, perhaps in June, when you left the bridal altar, happy, with the good wishes of a host of friends.

Life seemed rosy and no clouds were on the horizon. You had the world before you and a prospective long journey in happiness. Then suddenly the clouds gathered and a mysterious Providence took your loved one. Since that time you have been writing your poem in sorrow and grief. You know the note of the tragic in your life's poem.

Some grow cynical, hard and callous under disappointment. Broken faith puts tragedy, heartache and

night into some souls. Others through the tragic in life find God and come through the fires of disappointment and grief stronger and purer, because they sought God. They gave to Him the broken heart and life and out of it He made a poem which always carried the note of sorrow and grief, but pointed others to the way of victory.

George Matheson, of Scotland, one of the great preachers of his day, was engaged to be married to a beautiful young woman. Upon the eve of his graduation he was told by his oculist that he would be blind in two years.

He went immediately to convey the sad news to his betrothed. They sat in the parlor a long while with hands clasped. He told her the sad story and then said to her. "As a man of honor I cannot hold you to your agreement to become my wife. I love you better than anything else in all the world and will never love another. I hereby give you the liberty to break the Gordian Knot that binds us." After a long silence, she slipped her hands from her betrothed and their lives separated.

He went back to his room in the greatest pain he had ever known. Heartbroken and in tragedy that only those who deeply love can understand, he sought refuge and comfort in God. He arose and penned the lines we sing.

"O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths, its flow
May richer, fuller be.

"O Light that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day,
May brighter, fairer be.

"O Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

"O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

George Matheson's life was a poem. It was an interpretation in beauty, rhythm, imagination, in pain. He was a soul with that plus element of the spiritual that constitutes a guide post for weary, disappointed, tragic lives, to find the God of all comfort, sufficient.

The field of poetry would be incomplete without comedy. The fun makers of the world have been of incalculable benefit to the mind and spirit of humanity. The real humorist, contrary to public opinion, is not shallow or superficial, but possesses high, intellectual qualities and lives deeply.

Mark Twain, James Whitcomb Riley, Joel Chandler Harris, and Octavus Cohen have made great contributions to a nation's temper and poise. They are real assets to our intellectual life as well as to our temperamental life.

There are some people's lives that are written in

poems containing the humorous note. The presence of this characteristic is no indication of a superficial spirituality. On the contrary it reveals poise, and well rounded personality.

The dramatic element is not lacking in the Bible. There are to be found humor, optimism, gladness. You never hear a whine from any of the epistles of Paul, written, while in prison. There was the note of gladness.

The Christian humorist is a positive asset. He makes people happy in the home. His buoyancy and cheer put life in the family circle. He is of great value in the church. Oftentimes when a tension is drawn so tightly in congregational life that it seems an explosion is inevitable, he saves the situation with some sanctified humor.

I know of a great church that once came to an empassé. Arguments pro and con had proceeded for months over a situation. It seemed the time had come for a real break of the ship, right in the middle. One deacon who had not participated in the acrimonious debate came to the rescue of the situation with a fine bit of humor and saved the day. The wrinkles of an unchristian spirit quickly smoothed out. The clouds rolled away and everybody was in the sunshine again.

"A laugh is just like sunshine,
It freshens all the day,
It tips the peak of life with light,
And drives the clouds away;

The soul grows glad that hears it,
And feels its courage strong;
A laugh is just like sunshine
For cheering folks along."

Some people want to dictate to God the kind of poem He shall make. They want Ford Christians—all just alike—God is sovereign, in creation and in re-creation. He works according to the good pleasure of His will and not according to the distorted conception of cranks and fanatics. He is a God of variety. He makes a variety of poems.

Basically each personality is made partaker of the divine nature. Each regenerated person is experimentally in the revolutionizing power of the supernatural.

Expressionally there is a wide variety. God has millions of poems that differ. Our responsibility is to give ourselves to Him who will make of our lives divine poetry of His own choosing for His own glory.

XIII

CONSECRATION TO TRANSLATION

Text: *Genesis 5:24*—"And Enoch walked with God: and he was not; for God took him."

Enoch was a rare soul. He understood practicing the presence of God. He lived in the present tense. God was in his life seven days in the week.

There are three groups in every congregation. Those who live in the past, present and future tense. If some in this audience were to become confidential regarding spiritual experience, they would point back to a time when they realized the presence of God in a very definite way. Their present experience is very unsatisfactory.

There are those in the audience who have never walked with God, but plan to do so at some future date. The deepest purpose in their lives is to have an experimental knowledge of Him. They do not intend to live all of their lives, leaving God out entirely. These live in the future tense. This is very unsatisfactory.

Another group present to-night are living in the present tense. They have learned the scriptural plan, to let the dead past of yesterday, with its failures, bury its dead. Likewise, they have dismissed that form of anxiety and care about to-morrow. The scriptural injunction is, "Be anxious for nothing, but by prayer and supplication, make your requests known to God."

There are eight necessary things that characterize those who live in the present tense. Enoch experienced

all of these in his walk with God. Every person here will enjoy this privilege if he is willing to meet the conditions underlying this supreme fellowship.

I. Entire Self Surrender.

The name Enoch is significant. It means "dedicated" or "yielded" to God. Bible names, invariably, have a significance. In the present day names have no religious value, while the contrariwise is true of the patriarchs, prophets and apostles.

It was the custom in the beginning of Christianity to give to a man a new name, when his heart and life were changed. Jesus set the example. He met a man one day and said, "Thou art Simon, son of Barjonah; thou shalt be called Cephas, which is by interpretation, a stone."

When it is understood that Simon meant shifting sand, vacillation of character, lack of ballast in the nature and character of the son of Barjonah; and Cephas means rock-like, immovable and impregnable, the full force of the gospel is seen and the reason for the change in the name.

Jesus said to Simon, "Thou art—Thou shalt be." Lying in between these two facts was the work of the gospel, transforming his character. Jesus looked at Simon in the light of the possible, rather than in the light of the actual. He saw Simon through the eyes of love and in the finished state; He ever deals with us on the same principle.

The surrendered life is the strong life. It carries singleness of purpose, force and depth that the nominal church member knows nothing about.

In a book on the life of the late Professor Huxley there occurs a quotation from the notes of the famous scientist concerning his personal relation to God. He used his scientific method of research to convey the fact of his spiritual quests after God.

He said, "Science seems to me to teach in the highest and strongest manner the great law which is embodied in the Christian conception of entire surrender to the will of God. Sit down before a fact as a little child, be prepared to give up every preconceived notion, follow humbly, wherever, and to whatever abysses nature leads, or you will learn nothing. I have only begun to learn contentment and peace of mind since I resolved at all risks to do this in my relationship to God."

Lord Alfred Tennyson well says,

"Our wills are ours, we know not why,
Our wills are ours, to make them thine."

This is the law of fellowship. It is involved in the crucial act of self-surrender. God gives His best when we give our best. We often limit God to give us the lesser when He desires to give us the greater.

It was a dramatic moment in the history of the great World War, when General Pershing formally placed the American army under the command of General Foch, who had just been made Commander of the Allied Forces.

General Pershing, in epigrammatic language, terse and to the point, made the transfer in these words: "Infantry, Artillery, Aviation, Navy and all that

we have are yours, Dispose of them as you will."

That, and that alone, made possible the victory of the Allies. It was a surrender of authority that many questioned, and some rebelled at, but the pathway to success lay in full surrender of the American forces to the leadership of the great French strategist, and Commander. Surrender to God brings victory.

II. *Unbroken Fellowship.*

Enoch enjoyed unbroken fellowship with God. Adam communed with God in the cool of the day. Enoch communed throughout the whole day. This does not imply that he was engaged in formal prayer, in the temple of worship, or was singing all the time.

He went about his daily toil with the full consciousness that he and God were as one in purpose. They were going in the same direction. The will of God was the aspiration of Enoch. He found his deepest satisfactions in the interpretation of and translation of that will into daily practice.

Many in their thinking departmentize their lives into what they are pleased to term secular and spiritual. To those who walk with God no such division is possible. Everything becomes a means to an end, and the end is spiritual.

The banker, lawyer, accountant, clerk, superintendent, mechanic, artist, educator, scientist, inventor and housewife, are engaged in pursuits having mental and material values, but if in fellowship with God these values and activities are shot through and through with the spiritual element and note, it lifts their services from the secular to the spiritual plane.

A mother may sit in the nursery with her child all the morning and say nothing to the child. The child may be engrossed with dolls, mechanics or cutting out paper dolls.

Neither may speak to the other and yet the fellowship is complete. If the child has a desire it voices its requests to mother, and if the prayer is proper and right it is answered. The mother may wish the child to do something; she has but to speak, and obedience is the result. This is fellowship of an unbroken character.

Unbroken fellowship begets an intimacy that becomes increasingly delightful, alluring, tender and beautiful. There are some persons that you tire of knowing. Their fellowship becomes a burden to you. There are others whom you never seem to know enough of. Each new day presents some new attraction, and you are held and charmed by the association. Intimacy does not destroy but intensifies the appreciation of the bond of fellowship.

III. *Continual Progress.*

Stagnation did not characterize the life of Enoch. He avoided detours and sidetracks. He was free from spiritual laziness. Each day was significant. It had its direct relation to the sum total of his spiritual goal. He was not spasmodic. He did not walk by jerks, stops and sudden emotional impulses, that were above the stars one day, and in the subterranean caverns of indifference the next day.

Some have a high degree of interest in religious activity on Sunday, and treat their religious lives the

same as they do their Sunday clothes. They are laid aside on Sunday night, not to be put on until the following Sunday. They limit God in a large measure to manifestation in their lives on the Lord's day and count the rest of the week secular, and removed from either spiritual interest or activity. I know a man who will not shave on Sunday. That would be secular work! If he gets a chance on Monday he does not hesitate to shave his neighbors note at 20% discount. This he calls business!!

Progress is the law of life, mentally, and spiritually. Stagnation is the law of death. Failure to go on in either realm results in atrophy. Eternal vigilance is the price of liberty. It is equally true that perseverance is the price of growth.

A gentleman walking through a marble quarry on one occasion observed a stone cutter chiseling patiently on a great block of stone. The observer passed on without being observed by the stone cutter.

Months elapsed, and the gentleman passed through the quarry again, and to his surprise found the stone-cutter working on the same marble shaft. Addressing the stone-cutter he said, "Still chiseling?" "Yes, still chiseling," replied the stone-cutter, going on with his work.

"To what part of the building does this stone belong?" "I don't know," replied the stone-cutter, "I haven't seen the plans." He continued chiseling. Each day marked some advance in his progress.

The Great Architect has drawn plans for your life. It is yours not to see the finished design. It is your

responsibility to continue on the design. Progress should be your daily watchword. Every day should bring a deeper appreciation and realization of God in the life.

IV. *Complete Separation.*

Enoch was separated from the popular sins of his age. They made their alluring appeal to him. There was a sign out at his door, whenever sin sent in its invitation. It was, "Nobody home."

If he had lived in the present day, people would have called him eccentric, peculiar, impractical and unphilosophical. He would have been unpopular and classified as narrow, unbending and exclusive. Walking with God involves a price. It is often that of popular approval and good will.

The New Testament explicitly teaches the separated life. It further affirms that such life will be peculiar and out of joint with the thinking and practice of this world. The reason for this is that this world lieth in the wicked one, and the world is doing his will.

The people of Collatia reached the point of surrender to the Roman Empire. In the formal surrender the spokesman of the Empire said, "Do you deliver up yourselves, your city, your water, your boundaries, your temples, your utensils and your friends to the authority of this government?"

The spokesman of the Collatine government replied, "We deliver up all. We are separated from other alliances and completely surrendered to your sovereignty." They were received.

A great many formal church members sing the songs of consecration, "I surrender all," and like hymns, and hold certain reservations. They do not desire complete separation from the world.

V. *Fearless Confidence.*

Enoch walked with God, and enjoyed fearless confidence, both in his expectations beyond this life, and the opposition of those around him who were unsympathetic to his interpretation of life.

He possessed the confidence that characterized David in his early and later life. The sweet singer of Israel placed the stones in the sling and with confidence in God, he slew Goliath, the great enemy of Israel. In the midst of the shadow of death he said, *Psalms 23:4*, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff they comfort me."

Gideon with three hundred men smote fifty thousand Amorites. Walking with God begets this kind of granite-like confidence and fearlessness in the presence of insurmountable difficulties and barriers. God and one man are always a majority.

A small boy, visiting away from home, tarried too long. Late in the afternoon the storm clouds that gathered broke forth in a terrific downpour. Darkness settled down.

The boy was depressed during the storm. After it subsided, the darkness remained. He was teased by friends in the home where he was visiting, about getting back to his home that night.

Presently looking out of the window he saw his big brother coming with the lantern. He voiced his faith immediately. Courage instead of fear expressed itself in his utterance. "I ain't afraid of no dark and no storm when my big brother holds my hand."

Our Elder Brother has been through the storm of opposition and passed out through the night of death. He came forth from the tomb, holding the key of death in his hand. He knows the way and will never let go our hand when once it is committed to his care. *John 10: 28*, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

VI. *Unswerving Faith.*

Faith was the outstanding fact in Enoch's life. He endured as seeing Him who is invisible. The invisible ultimately became visible. He carries with him constantly the assurance of the Invisible.

Daily he had this testimony that he was pleasing to God. This consciousness cast out all doubt. He ceased even to raise the question. His faith stabilized his life and walk. There was a steadiness and quietness that inspired confidence.

On one occasion a bank in the foreign quarter of London was experiencing, because of false rumors, a run on its deposits.

There lived in the community a minister of long standing, in the confidence of the people. The bank-

ers, knowing the faith of the people in this minister, hurriedly sent for him.

Upon arrival they told him of the run being made and also their solvency. They were able to meet the situation, but would be left without liquid assets, if it continued.

The minister went across the street to the bank that he had been doing business with and drew out one thousand pounds, representing the savings of a life time. He walked back across the street and stood on the steps of the banking institution and facing a great crowd of depositors, he said:

"Friends you know me. I am happy in that you have confidence in my word. I have made an examination of this bank. It is thoroughly solvent. I have such confidence in the bank and in the integrity of the officials, that I hold in my hand the savings of a life time that I have just drawn out of the bank across the street. I am depositing this money in the bank that you have lost confidence in."

He turned his savings over to the cashier of the bank in the presence of the audience. The run on the bank ceased immediately. His faith saved the bank. Faith secures such unswerving confidence in God, in the midst of mysteries, trials and hardships, that it endures as seeing Him who is invisible.

Faith keeps the lamp burning in the soul. It radiates light, to those sitting in darkness. It enables struggling men and women to find the way to the Rock that is Higher!! A faith-filled person is an illuminated person-

ality. It lifts one above the mass and those in the mass see the light.

A man and his wife were keepers of a lighthouse along the rock bound coast. They had been on duty for years. It was their one profession. They had saved many vessels from wreck and ruin because of steadfastness to duty.

A visitor on one occasion asked, "Are you not afraid of a night when a terrific storm is on, and the big waves dash against the lighthouse, covering the lantern with the spray?"

The woman remarked that the idea had never struck her. She had lived alone in the lighthouse planted on a rock for so long, that the mainland made no appeal.

The visitor inquired of her husband, if he did not feel anxious in the midst of such storms. He replied, "Yes, I feel anxious to keep the lamps all trimmed and the light burning, lest any vessel should be wrecked. I never feel any anxiety about the lighthouse, or my personal security."

Perfect love casteth out fear. This love is impossible without faith. Faith secures the soul to the Rock of Ages. This experience banishes doubt and supplies unswerving faith when the typhoons of infidelity and hurricanes of false teachings sweep over the land.

VII. *Intense Satisfaction.*

Enoch might have had written on his tombstone, if he had been buried on earth, these words: "This

man pleased God and displeased many." The spirit-filled life will daily rebuke those possessed with demons. There is as deep and malignant hatred and opposition to the things of the spirit to-day as ever in the history of Christianity.

The manifestation of the opposition differs, but the attitude remains the same. Job was perfect in the sight of God. He was a big fool in the sight of his wife. To please God does not always mean that we will please our own flesh and blood.

A noted gambler in the city of Winston Salem, North Carolina, was converted in a revival meeting, we conducted in that city in 1914.

He went from the meeting to find his wife asleep. He awakened her and requested that she arise. Upon inquiry she was told of his conversion and his desire to erect a family altar.

Instead of arising, she said, "You have made a fool of yourself. Your income has been from \$300 to \$500 per week. You will now have to go back to your old profession as a painter, and I will have no more pin money."

She refused to join him in family worship. The following night she came to the meeting and was happily converted, whereupon she joined him in family worship. That home is still definitely Christian and active in Christian work.

Enoch enjoyed the satisfaction of the unbroken commendation and endorsement of God upon his faith and practice. He rejoiced in his relationship even though it alienated him from the age in which he lived. He

pleased God and therefore enjoyed satisfaction of a sweet and satisfying character.

VIII. *Future Blessedness.*

Enoch walked three hundred years with God. I can imagine Satan approaching him after two hundred years of fellowship with God, and saying, "You have established your character. No one doubts your ideals and principles. Every one admits you are an honest man. Why not loosen up and liberalize yourself? Take part in some of the activities of your fellowmen."

I can imagine Enoch saying: "I have enjoyed two hundred years of separation from the world and unto God. So satisfying has been my experience that I would like to walk another two hundred years in the same way. I could not think of acting upon your advice."

Two deaths in history stand in contrast. Napoleon Bonaparte, dying as an exile on the Isle of St. Helena in 1821, said to Count Montholan: "I die before my time. My body will be given back to the earth to become food for worms. Such is the fate of him who has been called the Great Napoleon."

D. L. Moody lay upon his dying bed at Northfield, Mass. He was advised by his physicians that death was upon him. His children, sitting by his bedside, had requested that when death came, he would, if conscious, tell them of his sensations and thought. He agreed to do so.

Upon advice of the physician that he was now passing out, he opened his eyes and said: "I see

heaven opening. It is my coronation day. I must be going."

Good company makes the road short. God desires our company. This is the gospel message of this hour. My plea is that each and every one of us will begin to walk with Him to-night. A life that ignores Him is a tragic failure. The life that opens up and receives Him is a success, viewed from God's standpoint.

A little girl returning from Sunday school gave in simple language her version of Enoch walking with God. She said: "One day God went down to Enoch's house and got acquainted with him."

Enoch was so happy that God came to see him, that he said, "I want to walk with you every day," and God said, "All right, come along."

So one day Enoch went out to walk with God. They took each other by the hand and walked all day long. They enjoyed themselves so much, that Enoch forgot to look at his watch. The sun went down on them.

Enoch said, "I will have to spend the night in the woods!" God said, "Enoch, you are almost to my house. Come and go home with me." And Enoch said: "All right," and he went in. He liked it so much, that he never came back.

EIGHT BLOCKADES ON THE ROAD TO HELL

Text: *II Peter 3: 9*—"The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance."

There is not a soul in hell, who went there because of the wish of God. There never will be a soul in hell, because God chose or elected its damnation. God does not will or wish the death of any man. He has done and is doing everything possible to keep men from that awful doom, that awaits the impenitent soul.

Satan takes delight in capturing souls for eternal ruin. He desires the death of every man. He is the master mind who plans opposition to God and leads men to reject the will and wish of God. The devil is doing everything he possibly can to make it easy for a soul to enter the regions of the eternally lost. God is making it hard for the sinner to reach that place.

During the World War, before we entered into the conflict, there came to our shores a strange under-sea boat, rivaling the dream of Jules Verne. This boat landed at the docks in Baltimore to the amazement of the entire world. It unloaded and reloaded its cargo quickly and dashed back to Germany with powerful explosives.

This boat was called the *Deutschland*. Captain Koenig loaded it the second time in Germany and made a dash for American shores. He succeeded in landing the second time. England and France had prepared for this expected trip, and dispatched five Men of War to our shores. They parked outside of Hampton Roads, in a fan shaped position, at the entrance to the Chesapeake Bay. The captain was notified that the Allies would sink the vessel as it went out to sea. He smiled and continued loading.

The day of departure arrived, and to the click of cameras and the use of pencils by thousands of reporters, it steamed in full view down the Chesapeake Bay to the amazement of the gaping world. It was expected that the vessel would sink when torpedoed by the Allies.

By the compressed air method, the boat was sunk just before reaching the mouth of the Chesapeake Bay. It was allowed to float out into the Atlantic near the bottom of the sea. How long it required to get beyond the position of the blockade of foreign vessels, is unknown; but it is known that it ran the blockade and returned to its berth in Germany.

The sinner finds himself blockaded on the road to eternal punishment. God has established a blockade, in eight different directions. The only way the sinner can reach the final abode of the wicked is to run God's blockades. These blockades are walls under which the sinner has to burrow or over which he has to climb.

These blockades are "red lights" of warning of that awful doom awaiting the impenitent.

I. *The Bible.*

Let us examine briefly some of these blockades. The Bible is the first one in the pathway of the sinner. This book is of Divine origin. It is devoid of actual contradictions. It is accurate in its statements, whether they be historical, scientific or spiritual. It can be relied upon as a safe guide. It is the final authority in matters pertaining to the welfare of the soul.

Sitting in his home one day the head chemist and geologist of the Standard Oil Company was reading chapter II, verse 3, of Exodus, and came to the line, "daubed with slime and with pitch." This chapter gives a description of the placing of the babe, Moses, in the craft and hiding it in the bulrushes. This particular verse arrested the attention of Mr. Charles Wishott.

Immediately a conference was held, with the management of the Oil Company, and the assertion was made by Mr. Wishott and Mr. Alphant that oil could be found in Egypt. This statement was startling, and unbelievable. The chemist reasoned that wherever pitch was present oil could likewise be found, and upon what is regarded as slender evidence, these geologists set out for Egypt to make investigation.

The result is that the Standard Oil Company secured rights and had wells running a generous flow of oil before the competitive oil interests of Great Britain had waked up to the possibilities of a nation over which they exercised a mandate. The Bible does not mislead even in matters of material fact.

It is the chart and compass for millions of confused, blind and lost men. Science is constantly changing its deductions and conclusions. The text-books of last year are already obsolete. Books in use this year for the most part will be discarded by another year. The results of pains-taking effort on the part of thousands of the most scholarly minds cannot be trusted from one year to the next.

The Bible has never been revised in such way as to improve its value or to render it more accurate. The Bible says just what it means and stops there. It never makes a doubtful sentence or phrase on the next world. It is an exact compass and constitutes man's only guide, on his earthly pilgrimage, and affords the only light on his eternal residence.

Thirty years ago the peninsula section of Michigan was a dense forest. The most skilled woodsmen were often lost in its density, and it was necessary for each man to carry a compass.

One day a settler who thought he knew his immediate territory, accurately, found to his dismay that he was lost. Night was coming on. He started

for home. He was so certain of his direction that he didn't consult his compass.

After hours of walking, he did consult his compass and to his amazement found that instead of going east where his home was located, he was going due west and that every step was carrying him further from home. He had put his judgment and sense of direction above the authority of the compass, and was almost in the act of throwing his compass away when he discovered his lost condition.

Taking the compass out and seeing his wrong direction he said to the compass, "You have never lied to me yet, and I will trust you above my judgment of right." He followed the direction the arrow indicated and came in a short time to his own home and haven.

The Bible has been discarded by some, and the "inner consciousness" substituted for the one guide. These are going further astray from the God of all grace, each day. The unregenerate conscience is not a safe guide. A whole race suffered judgment and annihilation prior to the flood, because they trusted their own sense of right rather than God's plan of faith, as exhibited by Noah.

The Bible is God's looking glass. It reflects man in his true condition. It brings out spiritual faults, wrinkles and diseases. It reveals man's inability to recover himself by good works, character building, or education. This accurate reflection of man's spiritual nature enrages and infuriates certain types of mind.

An elephant will not drink water from a clear stream. He knows that he is the ugliest animal in all creation. Clear water reflects his countenance to himself. He becomes enraged when he sees himself in the water. With his snout he will muddy the water, before drinking it, in order to keep from looking at himself.

Sinners pass by the church, both in its regular services and special efforts, for the reason that they don't want to look into God's looking glass, and see the reflection of their actual condition. Like the ostrich, they endeavor to hide from the facts of danger, by placing their heads under some false covering for protection.

Periods of infidelity of various kinds, from many sources, have arisen and for a time seemingly put the Bible under fire. The Bible has passed through each period triumphantly, and stood in greater demand after the fray, than ever before. Just now a wave of infidelity set up by the false theory of the universe under the high-sounding title of evolution and science, is beating upon the citadel of man's infallible guide. When the false assumptions of science, falsely so called, have been exploded and the spokesmen of that false school of thought lie in forgotten graves, the Bible will go marching on in increasing demand with each decade.

An Irishman was building a rock wall around his estate of two acres. Pat came down the road and

observed Mike building this wall eight feet wide and only four feet high, stopped in amazement and said, "Begorro, ye are the biggest fool I ever saw. Who ever heard of a man building his fence wider than it is high?"

Mike countered with the question, "Pat, is it not true that cyclones sweep across Ireland sometimes, and blow fences down?" To which Pat agreed that such was the experience of many. Mike immediately said, "I am expecting a cyclone to come and blow my fence down, and when it does it will be higher than it is wide. The cyclone will render me a positive service."

There are those who stand in great fear when some opposition of a wide-spread character, arises against the truths of the Bible. They fear for the Bible. History shows that every wave of infidelity has created a greater demand for the Bible than in any previous age. The report of the Bible Societies reveals this fact.

Of all the books in the world, the Bible has the largest circulation. The American Bible Society, in a recent meeting, announced that the circulation in 1926 reached the staggering total of 9,917,361 copies. This represented an increase of more than 500,000 copies over the preceding year. The total circulation of the American Society alone, amounts to 185,000,000 volumes.

The British Foreign Bible Society held in London, recently, its 123rd meeting. That report revealed that over 4,000,000 volumes were sold in China alone, last year. The total number of volumes for the year reached

10,128,087 copies, published in no fewer than 592 languages. There are hundreds of other publishers of the Bible. This is the report of only two societies.

The Bible is the only book requiring that the press shall operate on a twenty-four hour schedule, with three shifts of eight hours each, to supply the demand.

II. *The Cross of Christ.*

The cross of Christ constitutes the second blockade on the road to ruin. It closed the dispensation of law, and opened the period of grace. Under the law man was required by ceremonial observances, to be righteous. Under grace, we witness God extending through the cross, righteousness to unrighteous men, the atonement covering the guilt and unrighteousness of sinning man.

Substitutes offered by many schools of thought, enthusiasts and reformers, have failed to change the spirit of man. Social programs, with cultural agencies, have done much to gloss over the fallen nature, and remove much of the crude in conduct, but have failed utterly in bringing man into fellowship with God.

Dr. Lyman Abbott, long pastor of the Plymouth Church, Brooklyn, at the time of his resignation said, "I see that what I had once hoped might be done, for my fellows through schemes of social reform and philanthropy, can only be done by the influence of Jesus Christ. There is no dynamo in reform, save the cross of Jesus Christ.

A bloodless theology is being promulgated by men with high-sounding titles, using sensational phrases,

casting aspersion upon what they contemptuously define as "dogma" regarding the teaching of the Bible on the Atonement. Cain theology is rampant in certain sections.

This theology requires no sense of sin other than mental ignorance. It does not involve either humiliation or repentance, nor does it recognize the substitutionary death of Christ for man. It stoutly contends that Calvary is not necessary in the plan of redemption. It offers the character and example of Jesus as a model, and exalts His ethics, but denies His deity. Its teaching has no message for the sin-sick, burdened soul.

Dr. Chamberlain of India, whose life was spent in preaching in and around Benares, tells of the devotees to Hinduism, who came at varying intervals to bathe in the Ganges river, hoping thereby to obtain absolution from sin.

Its devotees often punish their bodies by crawling on knees and elbows, in fear of judgment, and creep into the Ganges in the hope that the heathen deity might be appeased.

On one occasion a worshiper came forth from the river with no sense of relief from pain and despair in the spiritual nature. He heard the voice of a missionary, and he crawled a little nearer and listened to the simple story of the cross. He rose abruptly, clapped his hands crying, "That is what I want! That is what I want!!"

The cross is what the whole world needs. The world

wants Christ for the reason that He alone is what it is desperately in need of. Spiritual bankruptcy is to be found in the high seats of leadership and learning, as well as on Main Street or in the back alleys. Sin is a spiritual malady and can only be met by spiritual means.

I stood in Macao, China, some time ago, and went to view the ruins of an old cathedral. This cathedral was destroyed by a typhoon, more than three hundred years ago. The façade to the building was left intact. It stands at a height of a hundred feet. On the ruins there is a cross in stone.

Walking up the Plaza toward the ruins, we stopped to survey the outline. The missionary asked me if I realized that I was standing on historic ground. I confessed my ignorance, whereupon he called attention to the cross in stone and said that many years ago Sir John Bowring, of England, a man of Unitarian faith, was walking up the Plaza and stopped on the Belgian Block where I stood. After observing the ruins of the cathedral, and of the cross that had withstood the typhoons of three hundred years, he received an inspiration and saw the spiritual fact which the cross in stone symbolized.

He took from his pocket a notebook and pencil, and wrote those immortal lines which we sing in our American hymnology, expressing his faith, and a New Testament truth.

In the Cross of Christ

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers 'round its head sublime.

When the woes of life o'er-take me,
Hopes deceive, and fears annoy,
Never shall the cross far-sake me:
Lo! it glows with peace and joy.

When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance streaming,
Adds more luster to the day.

Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joys that thro' all time abide.

Science has no such message for the aching, sinsick heart of humanity as that. Evolution, a so-called branch of science, sees no necessity for such a message. It denies the miraculous. It is a mockery to both the intelligence and the deepest cry of the soul. Socialism with its denial of the need of a substitute, as Saviour, is Evolution blasted and gone to seed. It mocks the human heart. The social governmental fruits of such a doctrine have produced Bolshevism.

Unitarianism with all of its admiration for the character of Jesus, is but an attempt to bury the cross beneath flowers of meaningless rhetoric. It is Bol-

shevism of a refined sort wherever it lifts its head. It is lacking in regenerating power.

III. *The Holy Spirit.*

The Holy Spirit is the Third Person in the Godhead. In essence He is the same as the Father or the Son. In manifestation He differs. He is sent upon a mission, as definitely as Jesus performed His mission.

The intangible aspect of His personality has created confusion. He has all the attributes of personality, and whenever recognized as such, a new sense of appreciation of His presence and work is realized.

An Indian convert, seeking to make plain the Trinity, said that when you go into the forest in the winter time and stop at a stream, you find water frozen. On top of the ice, snow has banked.

He said, "You pick up a handful of snow and you have in reality water. You cut a block of the ice from the river and you have in the last analysis water. You dip down under the ice and bring forth a bucket of water. In each case the manifestation differs, but the essence is the same."

The Holy Spirit is sent of God to convict of sin. He is closer to you than breathing. The moment you admit, that without divine mercy and grace you are ruined, that moment the Holy Spirit has done His work of conviction.

His coming is for the purpose of warning, concerning the lost estate, of the impenitent. This warning

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often creates rumblings in the soul. The disturbed one turns aside from interests of an immediate character to the consideration of eternal interests. Many, failing to heed these warnings of the spirit, pay the price by eternal banishment from God.

Illustration

The Isle of Ischia was a famous summer resort patronized by Italians. In 1883 the water ceased to flow into the wells. Rumblings and mutterings were distinctly heard from under ground. These warnings indicated a coming earthquake.

The hotel owners together with the political authorities refused to make this fact known to the outside world, because it would have the effect of frightening the visitors away and drying up the sources of income of the hotel owners.

People came in large numbers, and the earthquake brought down in ruin and death, hundreds who heeded not the rumblings, and those who through ignorance and lack of warning, had exposed themselves to the peril. Many are failing to heed the warnings in the realm of the soul.

The Holy Spirit not only convicts and regenerates, but draws men up to God. He is the medium whereby the soul comes into vital union with Christ. Wherever given the right of way in the soul of an individual, He begins His magnetizing work of lifting the soul out of darkness, despair and ruin. He reveals Christ as

the Divine Saviour. He unveils to the heart, the power of the risen, glorified Lord.

Recently, it was my privilege to go on a tour of investigation, through the great Sheet and Tube Works of Youngstown, Ohio. Among many interesting things observed, was that of a crane that moved from one end of the great plant to the other, the distance being several city blocks.

This crane was called the sweeper. Suspended from its giant arms was a heavy piece of steel in cube form. This steel cube was highly magnetized with loadstone. As the crane moved through the plant and the yards all shavings from the steel machines, all bolts, taps and other small pieces of iron were drawn up to the magnetized cube. This magnet had a capacity of lifting from the earth tons of waste iron.

The crane was moved on a trolley to the ovens at the end of the mills. With other machines the cube was cleaned of the waste steel, as it dropped into the molten mass melting in the ovens. Not one particle of the waste steel was lost. It was sent back through the redemptive process and came out in the form of finest steel. Nothing was lost because of the drawing power of the magnet.

The Holy Spirit gathers up broken lives, weak lives, lost and almost worthless souls, and through the redemptive power in Calvary brings them over into the position of the finest characters in the community. He melts the heart of the stoniest, and changes the will of

the most obstinate into molten hearts of love and obedience to Christ.

Sometimes in the wheat fields of the West, the grain will be ready for harvest, when a storm will sweep over the land, lay the wheat flat upon the ground, and millions of dollars can be lost in a thirty-minute storm of this kind. The wheat is too low on the ground for the harvesting machine to reach, and the farmer sustains a dead loss.

A miracle of the natural order takes place. The sun shines out warmly. The wheat begins to respond to the drawing power of the sun's rays. A slow wind arises and assists the warm rays of the sun to lift the wheat back into position. The heavy heads of wheat stand upright again. Within three days the harvester is able to garner the majority of his wheat crop.

Sin lays humanity low. It sweeps over like a storm and produces doubt, unbelief and love for worldly pleasures. In response to the prayers of the faithful, an infusion of the Holy Spirit comes into the land and with the warm rays of love and the blowing of the wind of the Holy Spirit, heavy laden humanity lifts its head toward the Son of Righteousness, and is saved from utter destruction. Optimism and good cheer take the place of doubt, pessimism and ruin.

IV. *The Sunday School.*

Twenty-five years ago the Sunday School was regarded as a nursery to send children to in order to

give father and mother an hour's rest on Sunday. A few pious old ladies met with these children, and entertained them as best as they could.

The idea that the Sunday School is a place for women and children is past. A new day has dawned. The Sunday School has come to be recognized as a great teaching agency of the church. Modern methods and organization, and modern equipment has put the Sunday School in the fore-front of religious endeavor.

Eighty per cent of the membership of the churches can be traced to the influence and teaching of the Sunday School. If you have the habit of sleeping late on Sunday morning instead of getting up and going to Sunday School, you are a back number. You are behind the procession and will be regarded presently as belonging to a past age.

Progressive people in any community are to be found in Bible Schools. The courts of the land, as well as the religious and moral forces of the land, ascribe to the Sunday School praise for its influence in protecting the young in their formative period of life.

Judge Fawcett of Brooklyn was in the act of sentencing George H. Lott, aged nineteen, to a term in the reformatory at Elmira, New York, for burglary.

He said, "Of all the undesirable professions, that of burglary is the worst. No matter how good a burglar you may be, you will be caught and sent to prison sooner or later. I have seen your friends who wished to speak to me about you, and I find upon investigation that all attempts to have you go to Sunday School have failed.

In the five years I have been sitting on this bench, twenty-seven hundred boys have come before me, to be sentenced and not one of them was an attendant of the Sunday School. Had you been an attendant you would not have been before me to-day. Instead of being ashamed of attending the Sunday School a boy should be proud of it."

V. *Sermons.*

Every man in this audience has heard sermons sufficient to save his never-dying soul. The difficulty is not lack of information, but one of spiritual attitude. It is one of unbelief or obstinacy. I cannot escape the conviction that increased opportunity brings increased responsibility. Every sermon you hear adds to your responsibility.

Somehow I cannot think of as severe judgment coming upon a woman in far-off China, who has never even so much as heard a gospel sermon, or of her receiving the same condemnation as a woman in this land of light and opportunity who steadily refuses to accept Christ as Saviour.

A pre-occupied mind is often responsible for a dull spiritual perception by the hearer of sermons. There are so many interests playing, and interplaying upon the life and engaging the attention, absorbing the enthusiasm, until the heart does not register decided concern for its spiritual welfare. There is too much noise in the present life to get the attention of the soul regarding the future life.

A man was standing in a telephone booth trying to talk, and could not make himself heard. Neither

could he hear the party at the other end. He complained about his inability to hear. Finally the man at the other end of the line yelled out, "If you will shut the door of your booth, you will experience no difficulty in hearing my voice."

He had left the door of the booth open. Several folks in the corridor were talking so that a confused reign of voices became mixed, and hence the man in the booth could not understand.

That is your difficulty. You are listening to too many voices. You need to shut the door on other interests and appeals, and let God be heard in your soul during the delivery of a sermon. You can't farm, bank or direct a corporation and receive spiritual benefit from a sermon, at the same time.

Every sermon is a warning to the impenitent. It is a "red light" signal of danger. It is a call to obedience. It is a call to safety and satisfaction. It is a blockade to eternal woe. Ignore the call and you will have no one to blame in eternity but yourself for your lost condition.

VI. *Providence.*

God is not limited to His Word or Spirit in calling men to repentance. His providence, rightly interpreted, often brings softening of the heart, and yielding of the soul, to Christ as Saviour.

It was our privilege to conduct a revival in the First Baptist Church in a city in South Carolina in 1913. A man with an elegant family, living on the

outskirts of that beautiful little city, was known as an expert gambler. Someone remarked that a revival would begin at the church on Sunday. He dropped the remark that he was not interested, and would not go to the meeting.

There came down through that section what is known as a dry cyclone, dipping down about every twenty miles, doing its destructive work. This noted gambler was walking out to his home for the noon-day meal. Just as he stepped into his house, the cyclone came down, destroying thirty-nine giant oak trees around his place, but doing no damage to his house. There is a dead calm at the center of a cyclone. The house was, for providential reasons, in the center of that particular cyclone.

He stood on his back veranda, and witnessed its destruction. He looked death in the face, and yet was saved from it by providence. It changed his attitude toward the meeting. He came to the meeting the first night and on the last night was sitting on the front seat a penitent, believing sinner, and was received into the church on a confession of faith, for baptism, at the age of sixty.

Those near accidents and periods of illness in which you thought your time was up, are in reality the providences of God. If properly interpreted they would lead you to repentance, and faith in His Son. You recall during that spell of illness when the influenza was sweeping over the land, taking its death toll faster than the undertakers and the ministers could bury, and you were stricken with that dread disease; you turned your

face to the wall, in earnest petition that God would spare you to get up and go again, and if your prayer was answered you would take a different position and do differently in the future. The prayer was answered, but your part of the bargain was never fulfilled. God is waiting upon you to pay your vows. Let me plead that you don't wait until you are overtaken with another illness.

VII. *Mother's Instructions.*

In the realm of morals and religion, your mother above all teachers, remains supreme. You may forget the pleadings of Sunday School teachers, preachers, and other Christian workers, but you can never forget the instructions of your mother.

If I were to build a sky-scraper, or operate a street railway system, I would not go to my mother for advice. She is not schooled in the affairs of commerce, but in the realm of morals, she has never given me the wrong advice. The memory of mother's instructions has often been the last blockade of the soul against plunging into eternity without God and without hope.

It has been my privilege to work in the mission halls of the great cities of the nation, among the "down and outs," derelicts of society. Often the only basis of appeal left in these broken wrecks of humanity is that of memory of mother and her instructions.

Mother love is nearer like the love of God, than anything we know in this world. She will sacrifice more and go further for the wayward child than any other human being.

When President Wilson was Governor of New Jersey, it became his duty to honor requisition papers from the Governor of Maryland, for the return of Charles L. Brown.

Brown was indicted for desertion of his wife and babies. He left the wife several months before the birth of the last baby. It became necessary for her to go to Johns Hopkins Hospital. During her illness her savings dwindled to a few pennies.

A patient was admitted to the hospital during her convalescence, that needed a blood transfusion. Mrs. Brown sold a quantity of her blood to the patient for \$25.00. The blood saved the life of the patient. Mrs. Brown was praised for her act. She replied, "I would sell more of my blood, even sacrifice my life, if it would keep my children from suffering." In that statement she revealed the secret of her love and devotion to her children.

Some of you never receive a letter from your mother, written perhaps with trembling hands, by reason of age, that she does not make suggestions, not only as to course of conduct, but she pleads with you to turn to Christ and accept Him as your Lord and Saviour. Perhaps you have come to regard that part of her letter as a matter of course and her intense appeal is lost on the soul that has become as a seared-over piece of steel. How much better it would be if you would emulate the example of John Cass.

John Cass was stumping the State of Illinois in the interest of a political friend. At the conclusion

of one of his addresses, he gave intimate details of his rise in the world.

He said, "When I was yet in my teens, I made up my mind to go to the West from my home in the Alleghany mountains of Pennsylvania. Our family was large and poor, so I told my mother that I must go. She said, 'Well, if you are determined to go, I will do the best I can to fit you out.'

"In ten days my outfit was ready. She kissed me good-by amid the falling tears, and gave me the parting instructions. 'Lewis, you are going away from home. I ask you to promise me that you will keep away from drink, gaming and bad company, go to church on Sunday.' I replied, 'Mother, I will.' I have kept that promise. Since that day I have dined with three kings in Europe. I have been intrusted with some of the highest offices in my country. I owe it all to obedience to my mother's advice. I would say to you young men, take your mother's advice, you will bless the day you did so."

VIII. *Mother's Prayers.*

The inner sanctuary of every man's soul is fragrant with memory of mother's prayers. Regardless of what course a person may take in life, regardless of how degraded he may become, mother's prayers will always have a place of reverence in the soul of a rational being.

Mother's prayers begin for us before our birth. Prayers are often answered prior to our birth, that are in the purposes of God. Your mother never closes her eyes without remembering you in prayer. That consciousness is worth worlds to you, even though you go on resisting the calls and claims of Jesus Christ.

Hudson Taylor, founder of the great China Inland Mission, relates that in the year 1830, his father became interested in the spiritual condition of China. He and his mother prayed that if God would grant them a son, they would in turn give him to God for missionary service in China.

Hudson Taylor was ignorant of this prayer and desire until he had spent seven years of service in that mission field. He says, "One day, when I was about fifteen years old, my dear mother being absent from home, at a distance of about eighty miles, left me with a holiday on hand with nothing to do. I searched the library through for a book to while away the time.

It happened that a gospel tract, unattractive in appearance, lay on a shelf before me. I was a skeptic and not interested in religion. Upon seeing the tract, I concluded that it commenced with a sermon and ended with a moral. I carried it to the barn and read it in a skeptical frame of mind.

"My mother arose from the table, eighty miles distant, and went to her room to plead with God for my conversion. While she was praying I was reading the tract. She spent the entire afternoon pleading with God, while I pored over the message of the tract, 'The Finished Work of Christ.' Suddenly the light flashed into my soul and the result was, I fell upon my knees and accepted Christ as my Saviour. Her prayer ended in praise. My reading of the sermon ended in praise."

It may be that your mother lies moldering in the ground in some graveyard or village cemetery. She can

no longer lisp her daily prayer to God for her child. She is awaiting the resurrection morning. The promise you made to her on her dying bed has not been fulfilled. It can be to-night, if you will obey the text of the hour. I plead with you not to ignore these prayers, or the other blockades to ruin, but turn, right-about-face and give your life to Christ to-night.

THE END

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NOV 3 '30 NOV 19 '30	T. C. Pearson 4125 Newford ave
DEC 15 '30 DEC 5 '31	T. C. Pearson 4125 Newford
MAY 14 '32 MAY 25 '32	T. C. Pearson 4125 Newford
MAY 25 '32 JUL 2 '32	T. C. Pearson 4125 Newford
AUG 25 '32 AUG 25 '32	T. C. Pearson 4125 Newford
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